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ARABIC PAPYRI

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BY

ADOLF GROHMANN PH. D.

PROFESSOR OF MUSLIM HISTORY AND ARCHAEOLOGY
IN THE CAIRO UNIVERSITY

VOLUME V

ECONOMIC TEXTS

WITH TWENTY-FOUR PLATES

CAIRO

EGYPTIAN LIBRARY PRESS

1955

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VOLUME I

ECONOMICS

WITH TWENTY-FOUR PLATES

1910

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PREFACE

A space of nearly two decades has elapsed since the first group of economic Arabic texts on papyrus has been published. ¹⁾ Some new material was edited out of the papyrus collection in Hamburg ²⁾ and the Bodleian Library in Oxford, and all these specimens showed how interesting and important economic texts from mediaeval Egypt could be. When I had the occasion to muster again in 1934 the collection of papyri in the Egyptian National Library, a considerable lot of papyri dealing with economic matters was able to be put aside for future publication; two volumes (V and VI) should contain these Economic Texts, and the manuscripts of both volumes were finished in April 1938 and 1939 respectively, but printing was stopped by the outbreak of World War II. The printing of the Vth volume began in December 1953; it contains 74 texts, while a further 75 will be presented in the following volume VI, which will also contain the indexes for both volumes.

As in the previous volumes I have also here to express my thankfulness for and keenest appreciation of the courtesy extended to me in help, assistance and promotion of the present work by the authorities concerned and various persons.

In the first place I wish to express my gratitude to the Minister of the Education Major Kamal ed-Din Hussein for the kind interest which he showed in this work. My thanks ought also to be expressed to the Director General of the Egyptian National Library Taufik el-Hakim and to his staff for help and facilities granted in use

1) A. GROHMANN *Texte zur Wirtschaftsgeschichte Aegyptens in arabischer Zeit*, Arch. Or. VII (1935), pp. 437 - 472.

2) A. DIETRICH, *Arabische Papyri aus der Hamburger Staats- und Universitätsbibliothek*, Abhandlungen für die Kunde des Morgenlandes XXII/3 (1937). *Zwei Arabisch beschriftete Knochenstücke aus dem mittelalterlichen Aegypten*, Le Muséon LXV (1952), pp. 259 - 270.

of the collections of the said Library. For the careful execution of the printing of the text and of the plates I am indebted to the Press of the Egyptian National Library and the Survey Department in Gizah respectively. A number of difficult passages of the text were able to be discussed with Mr. Ahmed Maḥfûz, conservator in the said library, to whom I owe some remarkable suggestions. These contributions are given under his name. Mrs. Freda Shaw (née Mitchell) had again the kindness to revise the manuscript of this volume, the additional part of which was revised by Mr. Everard Verheyden, and the proof sheets were seen by Prof. Dr. Arthur Jeffery, who even spent a part of his summer vacations in helping this burdensome work. For assistance in revision of the first proofs and comparing them with the manuscript I am, as usually, greatly indebted to my wife.

Cairo, Christmas 1954.

DR. ADOLF GROHMANN

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Business Letters

IV

ECONOMIC TEXTS

Letters relating to Agriculture

A

Business Letters

A

Letters relating to Agriculture

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(Pl. I)

Report of incidents connected with the survey of a farm.

Inv. n° 99^r. About 236 A. H. (851 A. D.).

For description see n° 98 (vol. II, p. 109).

As the text on verso is dated 236 A. H., the letter probably belongs to about the same time.

On the recto :

- ١ [] ب ان . . . []
- ٢ [] فيهم يوم السبت و[هـ]و اليوم الـ[ذ]ى
- ٣ . . . [] فى المساحة فسلمت عليهم وسالوا
- ٤ جميعا عنا و[عـ]ن [] فاخبرتهم بسلامتك واخبرنى ابو عثمان
- ٥ بسبب ابو عبد الله و[ا]ل[الام] . [ر عن] ن سؤكل وكان من قوله
- ٦ اردت انكم صرت[م] الى وخسرت حسن [بن حـ]مين ولامنى ا []
- ٧ فى مصيرى الى ليث وتركى ال[ال]ل عنده فاخبرته بالعمـ[ل] []
- ٨ فى تخلفهم [با]لفسطاط وما خفت من امر شعيب وسالت شعيب
- ٩ النظر فى امر ال[لخر]اج فقال ال[سـ]ت اسئل عن خراجة حتا تدرس
- ١٠ وتدرأ فان فضل له شى ارسلت به اليه فاخبرته انه لا يفضل

5. Possibly the end of the line could also be read وكل مرفق له. — 6. A portion of the final Nûn of حسن and بن and the head of Mîm in مرتم are still preserved. —

7. The tops of the second Alif and Lâm in المال are still visible.

- ١١ له شئ واخبرته بما كتب به ابو عبد الله الى فقال اعمل
- ١٢ فيه بما احببت وصرنا الى بقعة لنا من الشركة فيها فدان ٨٥'
- ١٣ فامر القصاب بالرفق فصيرها فدان ٨٧'٢'٨' فشكرته على
- ١٤ ذلك وصرت الى البقعة التي فيما بيني وبين ابو عبد الله فلدنا
- ١٥ نظر اليها قال عز والله [ع] الى وامر ايضا القصاب
- ١٦ بالرفق في المساحة [ف] صيرها فدان ٨٧'٢'٨' فحمدت الله
- ١٧ على ذلك كثيرا وسخره الله لنا في المساحة ومسحنا بقية
- ١٨ مالنا من ارض الشركة فاحسنوا لنا في ذلك ايضا جميلا
- ١٩ فجزاهم الله كثيرا وعافاهم فارجوا ان يكون اقل ما طرح
- ٢٠ عتانا في مساحة الشركة فدان والحمد لله على ذلك وما سئله
- ٢١ فما هي بقية خاننا في غل [ته] واخيرا ولا ضمان في الدرا [س]
- ٢٢]

1. [] that []
2. [] in regard to them on Saturday, [th]at is the day, wh[i]ch
3. [] respecting the surveying. So I greeted them. They all asked
4. about us and [about ...]. So I informed them that you are well. And Abû 'Utmân gave me news

17. For المساحة the archetype erroneously has المساحة. — 18. The first apex of Sîn in واحسنوا is destroyed. — 22. Nothing has survived of this line but the tops of three hastae.

5. of Abû 'Abdallâh and
... .. and he said amongst other things (?)
6. I desired that you come to me while I abandoned (?) Ḥasan [b.
Ḥus-]ain, who reproached me []
7. for going to Lait and leaving the [money] with him. So I informed
him about the wo[rk]
8. during their stay [in a]l-Fuṣṭât, and what I fea[r]ed concerning
Šu'aib, and I asked Šu'aib,
9. to be lenient about the matter of the [land]-tax. So he said: "I do
not ask for his land-tax until threshing and winnowing (are done)".
10. Now if there was a surplus in his favour, I sent to him about it
telling him that there was no surplus
11. in his favour. I informed him about that which Abû 'Abdallâh had
written to me. So he said: "Act
12. thereabout as you like". Now we came to a plot of land belonging
to us of the common property, the area of which was $5 \frac{1}{6}$ faddâns.
13. He ordered the measurer (to measure it) gently; thus he made it
 $4 \frac{2}{3} + \frac{1}{24}$ faddâns. I thanked him there-
14. for and came to the plot which is situated in the area shared
between myself and Abû 'Abdallâh. When
15. he inspected it, he said: "It is by God difficult [f]or me". And he
again ordered
16. the measurer to measure it gently; [thus] he made it $1 \frac{1}{3} +$
 $\frac{1}{12} + \frac{1}{48}$ faddâns. I then praised God
17. highly for it, and God has disposed him to our favour in surveying.
We measured the rest
18. of our property belonging to the land of common property, and they
acted thereby again favourably towards us.
19. So may God give them great reward and health. So I hope therefore
that the minimum of that which he has

20. discounted to us in surveying the common property (will be) one faddân, and praise be to God for this. And what he has asked
21. is no trifle; he has tricked us concerning [his] ren[t], and finally there is no liability at threshing (time) (?)
22. [

5. It is noteworthy that the name is not declined.

12. الشركة presumably means here "common property", perhaps a kind of common property of the local community. But it could also be taken as a place-name; although I did not find this locality in the lists of local names of Egypt, الشركة recurs in P. Cair. B. É. Inv. n° 4197. The site of this place is quite unknown.

13. None of the meanings given by the dictionaries for القصاب is applicable here. I think that it may be connected with قصبه "the surveyor's staff", for which see A. GROHMANN, Einführung und Chrestomathie zur arabischen Papyruskunde I, S. 177 f. القصاب, therefore, designates the man who has to do professionally with this surveying instrument, the measurer. P. Berol. 119644, dating from about the same time, shows that the surveyors (مستاح) were accompanied by measurers (قصابين).

The difference between the actual measure of the area of the plot and the surface measured by the surveyor amounts to $1/3 + 1/12 + 1/24$ faddân in favour of the proprietor.

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(Pl. II)

Report of the administrator of an estate.

Inv. Ta'riḥ n° 1735/7. IIIrd Century of the Hiġra
(IXth Century A.D.).

Brown, fine papyrus. 17.7×24 cm. The text of the letter is written on the recto in black ink at right-angles to the horizontal fibres; diacritical points are almost entirely lacking, but Šin is provided several times with a short slanting dash, and once (l. 2) with three dots placed side by side. The handwriting of the scribe, who used a bad pen, points to the third Century of the Hiġra. The leaf was formerly folded parallel to the lines several times, and the roll arising therefrom was folded again many times, so that a small square parcel resulted. As the back is blank, the address was presumably written on the recto above the Basmala.

Place of discovery unknown.

The papyrus is worm-eaten and perforated in several places. The top of the letter has disappeared, and the right-hand margin is somewhat mutilated. The last line is partially broken off.

General number 32346.

It is unfortunate that this very long and apparently interesting letter is badly damaged so that complete decipherment is impossible. Mr. AḤMED MAḤFŪZ helped in reading the text.

- ١ من المزارعين . [] [] []
- ٢ لهم فيها شئ ا [] -ن [] يستفضلوه نقد الزريعة والنفقة والخراج قبض []
- ٣ فقد كشفت . [] -ه وانما عجلت اليك سابق لتعجل علينا بكتاب من [] []
- ٤ هذا وشبهه وا [ل] -كف في الخراج الى ان ياتي به كتاب بالورد وامرني احصى النخل [] [] []
- ٥ والم [ر] به في الجزيرة و [] كان [] احمد بن الحسين الكوفي حاضر فقدمته فشهد ابيدب ديبسى يؤدى الخراج الى هيوه

1. Nothing but the lower parts of 11 letters have survived after المزارعين. — 2. Ms. [] يستفضلوه. — 3. The word following كشف , of which only fragments of letters survive, is not clearly recognizable. There are traces of four letters at the end of the line which do not admit of any positive reading. — 4. It is not certain whether a letter of medium size followed the Alif, but probably it was د . (undotted) is corrected from عليهم which was added above the line. — 5. The reading of the first word is not certain, الم [ر] or even الله may come into consideration, but the former seems to me more probable. Only vestiges of Kaf, Alif and Nûn have survived of كان . Ms. شهد. The last letter in هيوه has been almost completely destroyed by peeling.

- ٦ من ضياع [ث] عرف [و] عتتر بن ابراهيم [ل] بدغشى اشهد [هم ل] [يع ع] [٠] ان شهادته [وارجوا عون الله الا انه اثبت
- ٧ [ش] اذته فلم سم [م] [م] [ه] عند ما رجع وانا في طلب الشهود وعندك سعيد بن ليث وعبد الرحمن بن الحسن بن الحسين
- ٨ وابو قروود وبقطر من اهل الفسطاط [ط] والريف وابو الـ [خ] لال وغ [ير] ه فاذا ذكر ما كتبت به اليك من اخذ كتاب
- ٩ الى ابى محمد حفظه الله وقد دفعت كتاب ابو نصر الى ابى العباس فكتب لنا بكما يجب من الاول [في] الحصاد وحملان
- ١٠ الطحانة وهذا ابو محمد قد أمر أيضا بالحصاد وقد صبر عندنا صاحب [الارض] فعندنا ساعة كتبت اليك رجلين صاحبي

6. Of Wâw only the head is preserved. Instead of الدعى or الدعى (the Lâw being destroyed) would perhaps also be possible. The whole passage from هم to شهادته has been washed out by the scribe for deletion. — 7. The first two dents of Sîn and a portion of medial Hâ in شهادته have survived. Instead of فيه، منه may also be read. — 8. The Dâl in قروود is partially destroyed and the reading is not quite certain. — 9. The *hasta* of final Lâw in الاول and Fâ in في are destroyed. — 10. The first word is probably to be read الطحانة (?). The word following صاحب has been destroyed by peeling; the vestiges of letters preserved seem to admit of the reconstruction given above.

- ١١ الحل [ر من ابي العباس وكيل ومن ق[ب]ل ابي محمد رجل ولا بد من رجل آخر وكيل وكاتب في كل ضيعة
مع المتقبل فقد كتبت
- ١٢ لك ما عرفته وانا رايت في الحفا والشعير والله الله القوى برحمته [.....] ف العدس اشترى لنا
- ١٣ واسعا كثيرا للبواب وغيره وعجل علينا بالحمل الاخر فانما [الانحر] اج اليه والعمل علينا كثير ذكرت كثرة
- ١٤ من عندك وكتب الحسابات ليعين انه صاحب خراج ولا [ح] اجة ومع ان كان فانك تبعث بوليد فابعث به ورجل

11. Instead of كتبت the Ms. has مب apparently by mistake. — 12. After the lacuna following برحمته a Fâ and لنا العدس اشترى seem to be discernible; the following groups of letters are not clearly legible. — 13. The vestiges of + 4 letters following كثيرا do not admit of any feasible completion — 14. The third word is not quite clear. It is obviously corrected from another word.

- ١٥] يا فان موسى لا يقدر يفرج جرون بليت مع ابي زكري فاعلم ذلك فمُر ابقاك الله الكتاب الى بنخبرك وحالك
- ١٦ وبما احببت وبما ذلك ينبغي اليه ان شا الله حفظك الله وابقاك واتم [عم]ته عليك وكرامته لك وكتبت يوم الجمعة
- ١٧ بعد العصر وقد بعثت اليك بجواب كتاب الرجل الذي يسكن في دار رواح باكسا فاوصلت الى ان شا الله
- ١٨ والنورج الذي بعث به عبد القائم ما يسوا قليل ولا كثير انما هو طين وقد اردت البعث به اليك لو احببت
- ١٩]ا[. ر. . . . قطران جيد رمى لا تشتري مثل هذا القطران فانه و [] بع ردى لا خير فيه من . . . على ذلك

15. The first three mutilated letters could be read اخر, but this is far from certain. Since only scanty remains are preserved of the following letters it is not certain how much is lost in the lacuna. ابي is corrected from ابو. — 16 'Ain and Mim in نعمته are only partially visible. — 17. الى is corrected from اليه — 19. The first word is almost completely destroyed, the second, consisting of four letters, not decipherable. Also the following words are hardly legible. The word after فانه may be [.] or [ر] ; the word following من is quite obscure.

1. of the cultivators []
... .. [
2. for them therein anything [which] they have spared
as a surplus for the cash payment of seeds, maintenance and land-
tax. He has taken over [... ..]
3. So I have already examined ... [] ... and I hastened
only to be in advance that you may hasten (to send) unto us
a letter [] []
4. this and the like (?) and the hampering respecting the land - tax,
till a letter (announcing his) arrival comes to him; and he ordered me
to number the palm - trees [] ... [] ... []
5. in the island, while Aḥmad b. al-Ḥusain, originating from al-Kūfa,
was present. So I sent for him. So he saw Epip Deesi paying
the land-tax to Heu
6. from the estates of [Ša]raf [and] 'Antar b. Ibrahim a[d]-Dağšî.
He called [them to witness to his testimony] and I hope for
Go[d']s help; yet he has affirmed
7. his [tes]timony, but he had not while he returned and I am
searching for the witnesses, while there are with you Sa'îd b. Lait,
'Abd ar-Raḥmân b. al-Ḥasan b. al-Ḥusain
8. and Abû Qurûd and Victor from the people of al-Fustâ[t] and ar-Rîf
and Abû'l-[Ḥa]llâl and o[the]rs. Now bear in mind what I have
written to you about taking a letter
9. to Abû Muḥammad, may God protect him. And I have already
handed over the letter of Abû Naṣr to Abu'l-'Abbâs. Now he wrote
to us about all that is necessary from the beginning in respect to
the cutting (of the corn) and the portorage of the
10. mill. And this Abû Muḥammad has ordered once more to cut (the
corn). Now the [land]lord already stood with us. So there are with
us at the moment, when I wrote to you, two men, proprietors of
11.: from the side of Abu'l-'Abbâs an agent and fr[o]m Abû
Muḥammad one man, and there must certainly be another man, an
agent and a clerk in each estate together with the tenant. Now
I have already written

12. to you what I have learned; and I thought concerning the papyrus and barley — by God, God is mighty in his charity — the lentils, buy for us (?)
13. liberally, richly for the door-keeper and others, and convey speedily the other load to us; yet the delivery to him and the work we have to do is much. I mentioned much of it
14. from your side, and he wrote the accounts to make it clear that he is a director of finance, and we do not [n]eed anything else considering what has (already) happened. And when you send Walîd, send with him and a man
15. [] ... But verily Mûsâ is not able to open the barns of Palît together with Abû Zikrî. So take note of this and give order — may God preserve you — to write to me about your news and your state (of health)
16. and what you like and what is suitable to you, if God wills. May God protect and exalt you and complete his favour towards you and his benefit unto you, and it has been written on Friday
17. after the afternoon prayer. And I have already sent you the answer to the letter of the man, who dwells in the house of Rawâh in Iksâ (?); so deliver it to me, if God wills.
18. And the threshing-sledge, which 'Abd al-Qâ'im has sent, is not worth little or much; it is only mud. Now I was already about to send it to you; if you wish
19. good (?) pitch (?) ... do not buy (something) like this pitch ... for it is bad, there is nothing good in it
4. As to the numbering of palm-trees, obviously ordered in connection with the assessment of the impost on palm-groves, cf. vol. IV, p. 100.
5. ايب renders the Coptic name *eenm* in G. HEUSER, *Prosopographie von Ägypten* IV (Heidelberg 1938), p. 48; for ديسى see vol. IV, p. 125.
6. There are different possibilities of reading the name عنبر. According to AD-DAHABÎ, *Muṣṭabih*, p. 336 we have a choice between عنتر, عنبر, عنبر, عنبر and عنبر, but I prefer the former as the more common.

If the two dents following 'Ain (or Ġain) are to be regarded as careless writing for Šin or Šġn, الدغشى could be read. This *nisba* would relate to دغش, a clan of the great tribe of the Tayy. Cf. AS-SUYŪŢĪ, *Lubb al-Lubāb*, p. 105.

12. For حفا Cyperus papyrus L. see A. GROHMANN, *CPR* III, 1/1, p. 22. Lentils, عدس, Lens esculenta Moench according to P. ASCHERSON and G. SCHWEINFURTH, *Illustration de la flore d'Egypte*, p. 68, are widely cultivated in Egypt. Cf. also AS-SUYŪŢĪ, *Husn al-Muḥādara*, II, p. 231₁₂, 233₂₇, AL-QALQAŠANDĪ, *Subḥ al-'Ašā*, III, p. 311₁₉, L. KEIMER, *Sur quelques fruits en faïence émaillée datant du moyen empire* BIFAO XXVIII (1929), p. 81f. The word عدس recurs several times in Arabic papyri (PERF n° 760₄ عدس مقشر, 772_{4,8,9}, 797₄, PER Inv. Ar. Pap. 8352, P. Cair. B.É. Inv. n° 283, Ta'rīh n° 1735/6 line 7, P. Berol. 15162^v; see also *MPER* II/III, 1887, p. 160.
15. بليت probably corresponds to the Coptic name παλιτ for which see vol. IV, p. 39.
17. اكسا is an unknown locality.
18. The threshing - machine, called *nôrag* to day, is well known and has been fully described by C. NIEBUHR, *Reisebeschreibung nach Arabien und andern umliegenden Ländern* I (Kopenhagen 1774), p. 151f. (cf. Pl. XVII E)

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(Pl. I)

Letter dealing with payment and obligations therefrom.

Inv. n° 472. IIIrd Century of the Hiġra (IXth Century A.D.).

Light - brown, tolerably fine papyrus. 15.8×21.3 cm. The letter is written on the verso in a clear but flowing hand in black ink parallel to the horizontal fibres. Diacritical points are but sparingly added.

On the recto 5 incomplete lines of a letter are written at right-angles to the horizontal fibres in black ink in a coarse, thick hand. At a distance of 2.4 cm from the upper margin a *selis* joint is visible. The letter was originally folded parallel to the lines, the widths of the successive folds being no longer clearly discernible.

Place of discovery unknown.

Not only is the beginning of the letter lost, but the papyrus is badly broken at the top and worm-eaten in many places. There is a small margin at the bottom and on the right and left sides.

- ١ عنه عابلون فيها اليه ان شا الله
- ٢ وقد كتبت الى محمد بن الصدقة أ [م] ره إن ازاح ابو الفضل الغلة ودفع تمام
- ٣ الثلاثة دينر والخمسين الدينر التي صار رباها عليها الى الجهميد وصحت
- ٤ قبله وعدلها على يدي المستودع أن يطلقه ولا يوصى له في المقام
- ٥ بالمدينة ان احب المقام بها او الخروج منها الى الضياع وألا يزع العا [مل ا] ن
- ٦ يقدم به على ولا يخلفه فاعلم ذلك واجعل بما كتبت به اليك واكتب
- ٧ الى مع الجندی بما يكون من ابى الفضل اكرمه الله ومنك فى ذلك

1. The beginning of the line is not clearly legible. The ten letters are more or less mutilated. — 2. وقد is dotted in the Ms. The patronymic is not quite clear. — 3. Ms. الجهميد and عليها. — 4. Ms. المستودع and بى. — 5. منها (undotted) is added by the scribe above the line. The last word is badly injured. Only the article, a portion of the body of 'Ain and the top of Alif, the top of a *hasta* and the bend of Nûn are preserved. The reading العامل أن is therefore far from certain. — 6. فاعلم (undotted) is corrected from another word, which is no longer clearly legible. اليك is dotted in the original. — 7. The dot, with which Nûn in منك is provided in the Ms., has the form of a short oblique stroke.

1. From him therein (?) if God wills.
 2. And I have already written to Muḥammad b. aṣ-Ṣadaqa giving him o[r]der: in case Abu'l-Faḍl has accomplished (readily sold off) the harvest and paid wholly
 3. the three hundred and fifty dīnārs, which were his profit therefrom, to the paymaster (*ḡahbād*), and it (sc. the payment) has been approved
 - 4 by him, and he had revised it through the depositor, that he (sc. Muḥammad) may discharge him and may not oblige him to stay
 5. in the capital, if he wishes to stay therein or to depart therefrom to the estates, and that the finan[ce-official] may not hinder
 6. his being brought to me, and may not deceive him. Now take note of it and hasten (to do) what I have written to you, and write
 7. to me by means of the soldier what happens on the side of Abu'l-Faḍl — may God honour him — and on your side concerning it.
7. For soldiers as letter carriers see *P. Lond. IV*, p. XXIV and 52.

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(Pl. III-IV)

Report of an administrator of an estate to his lord.

Inv. n° 551 IVth Century of the Hīḡra (Xth Century A. D.).

Dingy-white, strong paper 29.8 x 21 cm. The report is written in black ink in a stiff, inelegant hand showing very poor penmanship. Diacritical points occur frequently. Concluding Alif is regularly omitted in the third person masculine of the plural of the imperfect, and some unusual ligatures occur. Lines 1-26 are on the recto, 27-48 on the verso, the remainder (lines 49-62) is written on the upper margin at the left side of and at right-angles to the Basmala upon the recto; this postscript

is continued in two lines (63-64) on the right-hand margin lengthwise. The address (lines 65-67) is written on the verso in the reverse direction to the text above. The paper was folded parallel to the lines from bottom to top, the widths of the successive folds being no longer clearly discernible.

Place of discovery unknown.

Complete and very well preserved, though penetrating moisture has damaged the paper, especially in the lower half of the reverse.

There is a blank space, 5 cm wide, between the text on the verso and the address.

The letter is very interesting with regard to the vernacular spoken in Egypt in the tenth century A. D. Mr. AHMED MAHFÛZ helped in reading it.

- ١ بسم الله الرحمن الرحيم
- ٢ وصل كتابك يا شيخى وسيدى وأحلّ الخلق عليه اطل الله بقاءك وادام
عزك ونعمك وجعلنى من
- ٣ جميع الاسوا والمكاره كلها فداك ووقاك فكان يشهد الله
فكفا به سيدا أسر الكتب []
- ٤ الى واثرها عندى وابهجها الى قلبى فقراته وفهمته وسكنت الى علم
سلامتك وما
- ٥ منحنى الله اعزّ واجلّ من عافيتك ادامها الله لك ولى فيك برحمته
وغمنى ما ذكرته

2. الكتب and فكفا , يشهد , فكان 3. — 3. الخلق and من are thus dotted in the original. — 4. Ms. سلامتك , وفهمته , فقراته , قلبى , وابهجها , واثرها. — 5. منحنى , وغمنى and برحمته , عافيتك , اعزّ , منحنى 5. —

- ٦ من الاحوال الذى شرحتها لى ممّا ذكرت من الخراب الذى نزل
بناحيتك عمرها الله ببقايتك
- ٧ وعجل بالخلف انه على ما يشاء قدير وبالله العظيم الرحمن الرحيم
لقد كنت على قلق عظيم
- ٨ وارتجاف شديد لحبس كتابك عنى وبطؤ خبرك علىّ حتى اخذت خبر
انحدار العسكر عنك فسكن
- ٩ روعى وورد بعد ذلك كتابك فزال جميع همى ولله الحمد والمنة على
حسن سلامته لك وتتابع
- ١٠ نعمه لديك وذكرت يا سيدى ايدك الله امر القمح وشدة حاجتك
اليه وان اتسلف لك
- ١١ من عند عطا او جبارة او غيرهم ممن اعلم أن عندهم شيا فوالله العظيم
شانه القوى
- ١٢ سلطانه لقد عظم علىّ مكاتبتك لهم تسألهم مثل هذا المقدار حيث
لم يكون عندى انا شى
- ١٣ اغنيك به عن سواهم واغنائه معك عن ذلك وبالله العظيم لقد احضرت
عطا وجبارة

٦. نزل , الخراب , ذكرت (undotted) is a scribal error for التى . The words نزل , الخراب , ذكرت (undotted) are thus dotted in the Ms. — ٧. Ms. عظيم , قلق , قدير , يشاء , انه , بالخلف . — ٨. Ms. فسكن , عنك , انحدار , خبر , اخذت , حتى . خبرك , وبطؤ , عنى , بحبس . شديد . وارتجاف . — ٩. Ms. وتتابع and سلامته , حسن , فزال , بعد . — ١٠. Ms. نعمه , لديك , يا , ايدك , وشده , حاجتك , وان , اتسلف . — ١١. Ms. عندهم , ممن , غيرهم . — ١٢. We should expect يكون instead of يكن . سلطانه . Ms. . مكاتبتك , شانه , القوى , فوالله , شيا . — ١٣. Ms. اغنيك is misdotted for عنى . عن , به .

١٤ وحسين واولاد عتيق عبد الرحمن واخوه وانخرجت لهم الدنانير وسالتهم
ان يبيعوني لك

١٥ المقدار الذى ذكرته لى باى سعر احبوا (ه) فبالله انكان واحد منهم قر
لى بمد واحد فضلا عمّا

١٦ سواء وقاموا وبقيت الدنانير بين يدى ووكلاك حضر مثل هذا وعجبت
من مكاتبتك

١٧ لهم تقول الى ان تردّ عليكم العوض وقت الغلة قوم يعرض عليهم الثمن
ويسئلون ان

١٨ يقطعوا لينفذ بيدهم السعر كيف اشدّ هو ويكون لهم مع هذا المحمد
فى قطا الحاجة

١٩ فلا يفعلوا فكيف تسمح نفوسهم يسلفوا شى وياخذوه وقت الغلة
ولقد كنت

٢٠ انا فى كل سنة اعتزل الغلة ولا امنع احد منهم اذا سأل فى قرضه
شيا من ذلك

14. Ms. — يبيعونى ، ان ، وسالتهم ، الدنانير ، وانخرجت ، واخوه ، عبد ، عتيق ، وحسين .
15. We expect instead of احبوا , offered by the the archetype. The words المقدار , باى , واحد , منهم , انكان , فبالله , احبوا , لى , المد , فضلا are thus dotted in the archetype. —
16. مكاتبتك , وعجبت , مثل , بين , الدنانير , وبقيت , وقاموا . Ms. حضر is miswritten for حضروا .
17. Ms. — ويسئلون and similar forms . ان , ويسئلون , الثمن , يعرض , قوم , وقت , ان , تقول . In the final Alif is omitted. —
18. Ms. — يقطعوا , لينفذهم , كيف , (Dâl and Hâ being connected in one loop) , قطا (for فضا) —
19. Ms. — يفعلوا , فكيّف , تسمح , نفوسهم .
20. Ms. — اذا , احدا , expect should . ولقد , وقت , وياخذوه , شى , يسلفوا , ذلك , سببا , قرضه , منهم , اغتزل .

- ٢١ غير انى وقت ادراك الغلة كنت قد سرت الى الداخلة ولم يكون لى
فى الناحية من يكفينى
- ٢٢ ذلك فلهاذا بقيت انا ايضا بلا شى وان عشت وامتد الله فى الأجل
فانا والله افيد
- ٢٣ لنفسى ولك من هذا البلد فاعلم انه يفوق الكفاية بمشئة الله وقد كان
ياسيدى ايدك
- ٢٤ الله بن خطاب وافا الى الداخلة فى خمسة وسبعين رجلا وترك هناك
خمسة وعشرين
- ٢٥ وسار الى بنخيط فى خمسين نفس واقام بها مدة سبعة ايام ثم رجع
من هناك على اثره
- ٢٦ الى العرب وقد كتبت اليك كتاب على يد يوسف هو واصل اليك
من طريق اسوان
- ٢٧ الداخلة اصبت المريسى وغلامك عمر قد تصرفوا فى الكروم وفى القمح
والشعير ذكرو انهم
- ٢٨ انفقوه على يد المريسى عن امرك فلم ادرك غير النخل ولم يكون فيه
الا شى تافه فوقفتم

21. Ms. — 22. Ms. — يكفينى , من , الناحية , فى , (يكن instead of) يكون , قد , وقت , انى , غير . Ms. 21. —
كان , بمشة , الكفاية , يفوق , انه , لنفسى . Ms. 23. — فانا , عشت , وان , بلا , انا , بقيت , فلهاذا
ايام , بها , نفس , بنخيط . Ms. 25. — هناك , وترك , رجلا , وسبعين , الداخلة , وافا . بن . Ms. 24. —
اسوان , طريق , من , يوسف , كتاب , العرب . Ms. 26. — اثره , هناك , من , ثم
شى , (يكن for) يكون , غير , عن , يد , انفقوه . Ms. 28. — انهم , فى , تصرفوا , اصبت
تافه and فوقفتم are thus dotted in the archetype.

٢٩ والله في الشمس على ظهر دابتي تحت نخلة نخلة وبالله ما احمد نفسي

في هذا على كفاية ولا

٣٠ اعذرهما في تقصير غير ان ذلك لك على واجبا وحتما لازما حتى يقطنها

مد مد وتركت عمر

٣١ والمريسي استوفو الثمن واضافوه الى ما كانوا حصلوه من الكروم وصار

الى من يد المريسي وعمر

٣٢ قبل مسيره الى عندك اربعة عشر دينار ونصف وثمان ومن بعد ذلك

صار الى من يد المريسي دينارين

٣٣ وهذا جميع ما صار الى في هذه السنة من الضيعة وقد اشترت

للمريسي و[[و]] بن فرج اربعة دنا

٣٤ نير حب فوة وسلتها اليهم مع ستة ارادب اخر لك نخرجت لك في هذه

السنة على الفوة

٣٥ وقد صار جميع ذلك اليهم ومسور الاراضي عليهم وامرتهم بان يزرعو

لنا اربع فدادين

٣٦ الى السنة الاخر انزرع ان شاء الله ضعفي ذلك وقد عملت لك عملا

بجميع ما نخرج من الضيعة

و غير , تقصير Ms. 30. — . كفاية , نفسي , نخلة , نخلة , تحت , دابتي , ظهر , الشمس Ms. 29. — 31. The words استوفو , الثمن , و اضاموا , من , كانوا , و حتما , واجبا , و ان , and المريسي are thus dotted in the original. — 32. Ms. قبل , اربعة , عشر , دينار , و ثمن . — 33. Ms. جميع , من , و اشترت , دنا . The Wâw preceding is blurred in the Ms. اربعة (dotted) is miswritten for باربعة . — 34. نير , اليهم , فوة . — 35. The Ms. offers مسور ; الاراضي , عليهم , و امرتهم , بان , يزرعو , و لنا , اربع فدادين are thus dotted in the original. — 36. The following words are provided with diacritical dots in the archetype : السنه , الاخر , (for الاخرى) , انزرع , و نخرج , و ضعفي .

٤٥ تجيبي عنه بحرف فبتن عن جميع ما تضمنه كتابي هذا اليك وقد كان
كتابك باسلا ورد الى غير مرة

٤٦ تسالني عن الشركة وما أشخ والله يا سيدي بشي اعلم ان فيه مصالح
شانك من غير شركة فاذا كنت

٤٧ تختاره الى ذلك فانفذ الى السجل منك بما احببت الموضع حتى اقبله
ان شا الله وأخصك بأتم السلم

٤٨ أكثر وعلى اخي وسيدي ابي المكران
ردار ايده الله اتم السلم وحسبنا الله وكفا

٤٩ وما ادرى يا سيدي ايش

٥٠ هذا الشغل قلت الذي

٥١ يلحقك في كل وقت

٥٢ اكتب اليك بحسابك

٥٣ وانفذه لتعلمه ثم يجي

٥٤ كتابك اليه يدلني على

٥٥ انك ايدك الله ما وقعت

٥٦ منه على قليل ولا كثير

٤٥. Ms. تجيبي (for) عنه ، بحرف ، فبتن ، جميع ، ما ، تضمنه ، كتابي ، هذا ، اليك ، وقد كان ،
كتابك ، باسلا ، ورد ، الى ، غير ، مرة . — ٤٦. Ms. تسالني ، عن ، الشركة ، وما ، أشخ ، والله ، يا ، سيدي ، بشي ، اعلم ، ان ، فيه ، مصالح ،
شانك ، من ، غير ، شركة ، فاذا ، كنت ، — ٤٧. Ms. تختاره ، الى ، ذلك ، فانفذ ، الى ، السجل ، منك ، بما ، احببت ، الموضع ، حتى ، اقبله ، — ٤٨. Ms. أكثر ، وعلى ، اخي ، وسيدي ، ابي ، المكران ،
ردار ، ايده ، الله ، اتم ، السلم ، وحسبنا ، الله ، وكفا . — ٤٩. Ms. وما ، ادرى ، يا ، سيدي ، ايش . — ٥٠. Ms. هذا ، الشغل ، قلت ، الذي . — ٥١. Ms. يلحقك ، في ، كل ، وقت . — ٥٢. Ms. اكتب ، اليك ، بحسابك . — ٥٣. Ms. وانفذه ، لتعلمه ، ثم ، يجي . — ٥٤. Ms. يدلني ، على ، كتابك ، اليه ، — ٥٥. Ms. انك ، ايدك ، الله ، ما ، وقعت . — ٥٦. Ms. منه ، على ، قليل ، ولا ، كثير .

٥٧ وانا والله اعذرک لینی

٥٨ اعلم ان اشغالك

٥٩ كثيرة اوصلها الله

٦٠ بالسرور قد كتب

٦١ يا سيدى ايدك الله

٦٢ وقت مجي من

٦٣ لينه سار مع ابى غالب الهميل ايدى الله

٦٤ ونسيت اذكر لك ايدك الله هذا فاعلمه

Address :

٦٥ لشيخى وسيدى وخليلى ابى المشرف خليفة بن عقبة أطال (٦٦) الله

بقاه وادام عزه وتاييده وسعادته وسلامته (٦٧) وكفايته ونعمته

٦٥ من الجربز بن نمير الفضلي

1. In the name of God, the Compassionate, the Merciful.

2. Your letter, O my master and lord, the most venerable creature with Him (God), has arrived, may God prolong your life and may He cause your might and your favour to continue and may He make me

3. your ransom for all (things) evil and abominable, and may He protect you. It was—God knows (it) and He suffices as Lord—for me the most delightful letter

57. Ms. وانا , لینی (for لانی) cf. line 40. — 58. Ms. اشغالك , ان . — 59. Ms. كثير .

60. Ms. بالسرور . — 62. Ms. وقت , مجي , من ; the name of the place, from which the writer came, is omitted. — 63. Ms. لينه (for لینه) . — 64. Ms. ونسيت , فاعلمه . — Address : وكفايته , نمير , المشرف .

4. and the first and foremost with me, and the most cheering to my heart. So I have read it and understood it and I have become familiar with the knowledge of your well being and what

5. God — may He be exalted and magnified — has granted to me respecting your health, which, in his grace, God may preserve in you for you and me; and there has afflicted me your report

6. of the circumstances, which you have explained to me of that which you have mentioned concerning the ruin, which has befallen your district; may God make it flourishing during your lifetime

7. and may He hasten with a substitute; verily He is able to do all that may please Him. By God the Incomparably-Great, the Compassionate, the Merciful, I was already in terrible anxiety

8. and vehement emotion because you withheld your letter from me and left me without your news, until I got news of the soldiers dismounting at you(r house). So my fright abated.

9. Thereafter your letter arrived, so that all my sorrows were at an end, and praise and thanks be to God for His having mercifully brought you into safety and for His continued

10. beneficence towards you. You have mentioned, O may lord — may God strengthen you — the matter of wheat and the urgency of your need for it, and that I should borrow for you

11. from 'Atâ or Ġubâra or others, of whom I know that they possess something. Now by God, the Incomparably-Great, whose mighty nature is

12. His supreme power, it is very disagreeable for me that you have written to them applying to them for such a quantity, since I have nothing,

13. whereby I could relieve you (of the necessity) of applying to them and to make it so plentiful with you that you feel no need therefor. By God, the Incomparably-Great, I have already caused 'Atâ, Ġubâa,

14. Ĥusain and the sons of 'Atîq, 'Abd ar-Raĥmân and his brother to come, and have paid them the dînârs and have requested them to sell to me for you

15. the quantity, which you have mentioned to me, for some price or other that they like to have. But by God, when one of them had secretly promised me one bushel (*mudd*) irrespective of what might be its

16. (monetary) equivalent, they rose, and the *dînârs* remained lying before me while your (own) agents were likewise present. So I am astonished that you wrote

17. to them, saying: "Until the equivalent is returned to you at harvest-time". People, to whom the price is offered, will demand that

18. they shall decide that the price might be settled by them as it has increased, and thereby they would be praised for deciding the matter,

19. but they will not do so; how will you induce them to be so magnanimous as to lend something (now) only to get it back at harvest-time? Every year it has indeed been

20. my custom to dispose of (deposit apart?) the crops and I never refused anyone of them when he asked for something thereof on loan,

21. unless I had already departed for ad-Dâhila at the ripening of the crops and I had nobody in the country who would have placed a sufficient quantity thereof at my disposal,

22. so that I remained also myself without anything. And if I live and God extends the term, by God, it would be the most profitable

23. for myself and for you in this country. Now take note, that with God's will there will be more than enough. Ibn Ḥaṭṭâb, O my lord — may

24. God strengthen you — has already arrived at ad-Dâhila with seventy-five men. He left twenty-five there,

25. and set out for Banhîṭ with fifty men, and remained there seven days. Then he returned from there on his track

26. to the Beduins. I have already written you a letter through Yûsuf who is coming to you on the road from Aswân

27. to ad-Dâhila. I met al-Marîsî and your mate 'Umar; they have already disposed of the vines, the wheat and the barley. They related that they

28. have cleared it off easily through al-Marîsî in conformity with your order. So I saw nothing but the palm-trees, on which was only a petty trifle. So I halted,

29. by God, in the sun on the back of my hackney under one palm-tree after the other; and, by God, I do not praise myself sufficiently therefore nor

30. do I excuse it for insufficiency —notwithstanding that it was incumbent upon me (to do this) for you and was my inevitable duty —until I had gathered it bushel after bushel. I left 'Umar

31. and al-Marîsî, who took over the price in full, and added it to that which they had taken in for the vines, and there came to me through al-Marîsî and 'Umar

32. before his journey to you fourteen dînârs and a half and an eighth, and thereafter came to me through al-Marîsî two dînârs,

33. and this is the total of what I have obtained this year from the estate. I have already bought on behalf of al-Marîsî and Ibn Farāğ for four dî-

34. nârs madder seeds and handed it over to them together with six other artabas for you, which falls to your share this year from the madder,

35. and all this has already been delivered to them. Now the limiting of the (plots of) land is incumbent upon them, and I ordered (them) to sow four faddâns for us;

36. by the next year, by God's will, the double of this will be sown. I have already made for you an account of the whole yield of the estate

37. and have sent it you together with the contract of lease, which was in my keeping, and I have sent you the receipt and the other contract of lease, which I had taken from

38. this year's lessees, and all that I inserted inside this letter, and you will inquire about all that is (contained) therein and write

39. to me what I shall do in the matter of madder. Now there passed some invectives (recriminations) between me and Abu'l-Fawâris and between the last year's lessees, the violence of which

40. lasted for a long time. People wished to take the madder as it was and to give you therefrom the recompense for watering for (this) year, since

41. it was last year without payment. And all the cultivators said, what is due to you is the half, and the other half belongs to them. Now the estate has already

42. yielded this year four quintals less twenty pounds (*ratl*), so in these circumstances I told them, that only two quintals were yielded ;

43. and if I had not put my hand on the madder and the people had given me my hand-bill (attesting) that I acquitted them from your side from all that is due to them to your debit

44. therefrom, they would have taken the madder from the estate according to the number. I have already apprised you thereof in letter after letter, that you might inform me what is to be done concerning this; but

45. you do not answer to me a single letter about it. So clear up all that this my letter to you contains. Your letter was severe and

46. you ask me about the matter of the company, and, by God, I am not greedy with anything, O my lord, knowing that therein is a profit for you without a company. But since you have

47. preferred that, send me the contract of lease from your side in any place you like, so that I may receive it, if God wills.
And I send you specially more most complete salutations

48. [] and to my brother and lord Abu' l-Makrân Ridâr—may God strengthen him—most complete salutations; and our sufficiency is God, and He suffices.

Postscript :

49. And I do not know, O my Lord, what

50. this business may be. I have said what

51. touches you(r interest) (for) all time.

52. I am writing (now) to you respecting your account

53. and am sending it that you may know it. Then came
 54. your letter to him, which showed me that
 55. you — may God strengthen you — were troubling yourself
 56. neither little nor much about me.
 57. I pardon you, by God, for I
 58. know that you have much
 59. to do, may God prosper
 60. it. He has already written,
 61. O my lord, — may God strengthen you —,
 62. when he came from < >
 63. for he travelled with Abû Ġalib al-Hamîl — may God streng-
 then him — ,
 64. and I forgot to mention this to you — may God strengthen you —
 so take note of it.

Address:

65. To my master, lord and friend Abu'l-Mušarrif Ĥalifa b. 'Uqba—
 may God (66) prolong his life and may He cause his might, strength,
 happiness, safety (67), maintenance and wealth to continue—,
 65. from al-Ġurbuz b. Numair al-Faḍlî.

3. As to the formula فکان يشهد الله فكفا به سيدا cf. vol. I, p. 64.
 11. Besides جُبَارَة the vocalization جَبَارَة would also be possible ac-
 cording to AD-DAHABÎ, *Muštābih*, p. 83.

14. There are two possibilities of reading the name عَتِيق . Accor-
 ding to AD-DAHABÎ, *Muštābih*, p. 350 we have the choice between
 عَتِيق and عَتِيق , but I prefer the former as the more common.

15 The *mudd* is a sixth of the waiba, for which see vol. II,
 p. 127, 231.

21. The oasis of ad-Dâhila, corresponding to the Ὠάσις ἡ ἐσωτέρω

or Oasis Minor of the Greek authorities and papyri, is situated seven days south-west of Asyût. Cf. J. MASPERO-G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, p. 219 f., 223-25; K. BAEDER, *Ägypten und der Sūdân*⁸, p. 396; *Ġadwāl*, p. 115; 'ALĪ PASHA MUBĀRAK, *al-Hiṭat al-Ġadīda at-Taṣfiqāya* XVII (Cairo, 1306), p. 31_{iff}.

25. The locality of بَخِيْط is not mentioned by 'ALĪ PASHA MUBĀRAK, *op. cit.*, or the *Ġadwāl* (p. 115), among the villages situated in the oasis of ad-Dāhila.

26. Perhaps we ought to read الغرب "to the west" instead of العرب. As to the town of Aswān see J. MASPERO-G. WIET, *op. cit.*, p. 15f. This town is mentioned in PERF n° 614_{18, 20}, PER Inv. Ar. Pap. 8115₁₄, 8142₃, 8367₉ (Ist Century of the Hiġra), Inv. Chart. Ar. 25622, P. Monneret Arab. n° II 4 (Isl. IV/3, p. 261); the district (*Kūra*) of Aswān occurs in P. Berol. 7903₃ (=BAU n° 9), and in an Arabic papyrus (dat. 267 A.H.), preserved in the Egyptian Museum in Cairo and quoted by J. MASPERO in J. MASPERO-G. WIET, *op. cit.*, p. 172. Cf. too, APH, p. 71.

27. For the *nisba* al-Marīṣī, see vol. II, p. 206.

34. فَوْه (*fuwwah*) is *Rubia tinctorum* L. according to A. ASCHERSON and G. SCHWEINFURTH, *Illustration de la flore d'Égypte*, p. 83, and was cultivated only in Upper-Egypt; cf. A. v. KREMER, *Aegypten*, I, p. 211.

37. For the signification of سَجَل see vol. II, p. 51.

40. حق السقي means "the claim for water" which is granted by the seller of a plot of land to the neighbour to whom he has sold the plot; but here it means a recompense for water used for the irrigation of the ground.

48. As to the formula وحسبنا الله وكفا cf. n° 295₁₇ (p. 43).

49. For the vernacular spelling ايش (*ēš*), recurring in PERF n° 882₆ (ايش هي), PER Inv. Ar. Pap. 8572 (ايش عندك), cf. M. BITTNER, *Der vom Himmel gefallene Crief Christi*, *Akad. Wien Denkschr.* LI (1905), p. 101; ABU'L-FARAGĀ AL-IṢFAHĀNĪ, *Kitāb al-Aġānī*, IX, p. 26.

63. As to the name هَمِيل see J. J. HESS, *Beduinennamen aus Zentralarabien*, SB Akad. Heid. 1912, XIX. Abh., p. 52.

65. On the names الجريز recurring in n° 350₄, and المشرف see AD - DAHABÎ, *Muštābih* p. 105, 484.

292

(Pl. V)

Letter concerning the cultivation and sale of land.

Inv. n° 512^v. IIIrd Century of the Hġra (IXth Century A. D.).

Light-brown, fine papyrus. 20.2 × 12 cm. The letter is written in 15 lines in black ink parallel to the vertical fibres on the back of an account, the incomplete lines of which, provided partially with diacritical dots and written in black ink at right-angles to the horizontal fibres, are washed out. Diacritical points are but sparingly added, Sîn is occasionally provided with a slanting dash. The handwriting is very poor and points to the third Century of the Hġra. It seems that the leaf was formerly folded parallel to the lines, but the widths of the successive folds are no longer clearly recognizabl.

Place of discovery unknown.

The letter is complete and well preserved. Although the papyrus itself is intact the writing has been partially rubbed off in line 14.

١ بسم الله الرحمن الرحيم

٢ اطل الله بقالك وادام عزك وكرامتك وجعلنى فداك

٣ وصلت رقعتك اعزك الله التى بعثت على به ذكرت

٤ فيها من أئمة الندادين وسئلتك العزم فى

3. One would expect بها. — 4. It is not quite obvious whether أئمة or امر is to be read, the word is very indistinctly written. Ms وسئلك

- ٥ زرعها لك معما ازعه لنفسى فقد كنت اعلمتك
 ٦ اعزك الله قبل هذا الوقت انى لو لم ازرع الا هذه
 ٧ الفدانين ليكانت لك عندي قليل وقد
 ٨ تسجلت اعزك الله في غير بيعة باسعار شتى
 ٩ بدينر ٥٥' ودينر ١٠' ودينر ٢٢' ودينر ٤٧'
 ١٠ الفدان فما خلا بقليل من هذه الاسعار
 ١١ اكتب الى حتى اعزم عليك في تلك البيعة
 ١٢ بعينها فوالله يانحى لو زرعته لك واديت
 ١٣ الخراج كله من مالى وحملته الى منزلك
 ١٤ ما حمدت لنفسى ل اعزك الله
 ١٥ ان شا الله
 ١٦ اطال الله بقاءك وادام عزك وجعاني فداك

1. In the name of God, the Compassionate, the Merciful.
2. May God prolong your life and may He cause your might and honour to continue and may He make me your ransom.
3. Your note—may God exalt you—which you sent to me (and) in which you mentioned
4. some prices for the faddân, has arrived. Now I had asked you to decide about

6. Ms. الوقف. — 7. Ms. قليله. The word is blotted is the archetype. — 10. The scribe originally wrote هذا (undotted) and put the ه at the right side of Alif without cancelling the latter. — 12. Ms. زرعتها. — 13. رحله is dotted in the original. —

14. حمدت is pointed in the archetype. — 14 - 15. The postscript on the left side is so currently written that deciphering is very difficult.

5. their cultivation on your behalf together with anything that I cultivate for myself; for I have already informed you—

6. may God exalt you—before this (present) time that, if I had only cultivated these

7. two faddâns, I had (only) little for you at disposal. You had

8. —may God exalt you—already decreed decisively about the non-selling for different prices—viz.

9. for $4\frac{1}{6}$ dînârs, $[\cdot] + \frac{1}{2} + \frac{1}{24} + \frac{1}{48}$ of a dînâr, $3\frac{1}{3} + \frac{1}{12}$ dînârs and $5\frac{1}{3}$ dînârs

10. per faddân — but whatever varies even by a little from these prices,

11. write to me (about it) so that I may regard your information to me respecting that sale

12. itself as decisive. By God, O my brother, if I had cultivated it for you and had paid

13. the whole land-tax out of my own money and carried it to your house,

14. I would not have praised myself
to you—may God exalt you —

15. if God wills.

16. May God prolong your life and may He cause your might to continue and may He make me your ransom.

293

(Pl. V.)

Report of a farmer to his master.

Inv. n° 675 IVth Century of the Hġra (Xth Century A. D.).

Yellowish-brown, fine paper. 15.6×15.2 cm. The letter is written on the recto in an educated, clear hand pointing to the IVth Century of the Hġra. Nothing but Fâ in فدانين (1. 4.) is dotted. Verso blank.

Place of discovery al-Ušmûnain.

The paper, cut off with scissors from a larger piece, is much worm-eaten, but the text has not suffered to any considerable extent.

- ١ بسم الله الرحمن الرحيم
- ٢ كتابنا اطل الله بقا مولانا و[اد]ام عز[ه] وتاييده وعلوه ومكنته وكتب
- ٣ [ع]بده عن سلامة وال[ح]م[د] [لله] رب العلمين ومولانا ايده الله يعلم
- ٤ انا زرعا [عند] عبده وصيف فدائين قمح ورفع الى الكاتب وتقدم
- ٥ اليه ان يحطنا من الخراج ثلاثة دنانير والتوقيع عنده و[م]ولانا
- ٦ ايده الله في الناحية ونحن نسئله ايده الله ان ينقل الى من [ذ]لك
- ٧ بالغاية ب[ح]ول الغلة وقبض[ه]ها من وصيف ف[ان] حصلت
- ٨ الغلة عنده يرسل كتب الينا بذلك وقد عملنا على ان مولانا
- ٩ [.]

1. In the name of God, the Compassionate, the Merciful.

2. We are writing—may God prolong the life of our lord and may He cause his might, strength, high rank and power to continue—and

3. his [ser]vant writes in a state of safety, and pr[ai]se be [to God,] the Lord of all created beings. Our lord—may God strengthen him—knows

4. that we have sown [at] his servant Waṣīf's two faddāns with wheat. He petitioned the clerk and requested

2. The head of Wāw is lost in وادام; of Alif and Dāl only scanty remains are visible. The word following علوه is much mutilated. The head of ر is eaten away, the following letter can be Mīm or 'Ain or something else, but كبه seems pretty certain. — 3. Only vestiges have survived of the 'Ain in عبده. The tops of لله are still preserved. — 4. The word following زرعا has almost completely faded out and is worm-eaten. Ms. فدائين. — 6. Of ذ and Lām in ذلك only very small portions have survived. — 7. The first word is mutilated and therefore uncertain, بالصاه or بالصاه seem to be possible. — 9. Only the tops of about 8 hastae and of four letters of medium size are preserved.

5. him, to make us a reduction of three dînârs from the land-tax, and the decree is with him. Now our [l]ord,

6. whom may God strengthen, is in the district, and we shall ask him—may God strengthen him—to transmit to me [the]reof

7. to the utmost at (the time) the har[ve]st is brought in and taken over from Waşîf. But whe[n] the harvest is (finally) brought

8. in at his place, letters should be sent to us concerning this. We have already worked so that our master

9.

294

Dunning letter respecting the supply of fodder.

Inv. n° 442. IIIrd Century of the Hġra (IXth Century A.D.).

Light-brown, tolerably fine papyrus. 20.8 × 15.9 cm. The letter is written on the recto in black ink in a characteristic, bold hand, pointing to the IIIrd Century of the Hġra; diacritical points are occasionally added; Šin is provided with a short slanting dash in line 6. The back is blank. The letter has been folded from bottom to top parallel to the lines, the widths of the successive folds being: 1.2+1.5+1.5+1.9+1.8+1.9+1.5+1.7+1.4+1.5+1.9+2+1.6 cm.

Place of discovery unknown.

The papyrus is in fairly good condition, although it is perforated in the middle and worm-eaten in several places.

١ بسم الله الرحمن الرحيم

٢ اطل الله بقالك وادام عزك

٣ وكرامتك وجعلنى فداك

1. Bâ in بسم is dotted in the Ms.

٤ دوابنا بلا علف مذ [ال] و[قت الذ] ي قدمت [فيه]

٥ عليك اعزك الله فاحب ان تتفضل بالامر

٦ للدواب بما تحت < لا > ج اليه ان شا الله

٧ [اط] آل الله بقالك وادام عزك وكرامتك

٨ وجعلني فداك

1. In the name of God, the Compassionate, the Merciful.
2. May God prolong your life and may He cause your might
3. and honour to continue, and may He make me your ransom.
4. Our hackneys have been without fodder since [the] ti[me when] I came
5. to you, may God exalt you. Now I wish you would have the kindness to order
6. for the hackneys what they need, if God wills.
7. May God prolong your life and may He cause your might and honour to continue,
8. and may He make me your ransom.

4. Ms. علف , قدمت . The restoration of the text in the middle is only tentative.—
 5. Ms. سفصل and فاحب . — 6. للدواب , اليه and ان are fully dotted in the archetype.
 Evidently تحتاج (undotted) is carelessly written for تحنيج .

b

Letters for Supplies

295

(Pl. VI)

Letter respecting the sale of a slave-girl.

Inv. n° 605. IIIrd Century of the Hiġra (IXth Century A.D.).

Yellowish-brown, strong papyrus. 21.2×23.6 cm. The letter is written on the recto in black ink at right-angles to the horizontal fibres. Diacritical points are sparingly added, Šin is occasionally provided with a slanting dash. From the character of the handwriting the letter may be ascribed to the third century of the Hiġra. Verso blank. The leaf was folded in the middle and then parallel to the lines, the widths of the successive folds being from bottom to top: $1.5 + 1.5 + 1.3 + 1.2 + 1.5 + 1.7 + 1.8 + 2 + 2 + 2 + 2.3 + 2.2$ cm.

Place of discovery Edfû.

The letter is for the most part well preserved, though there is some mutilation along the fold in the middle and on the right upper edge. The beginning of the letter is lost. There is a small margin on the right side and at the bottom.

١ . [] ج[ار]ية الدالى النوبى قالت]

٢ اعرف هذه الجارية وانا استر علي[ك]م ا[] . . . [] نوبى طلبته بنت

٣ [] . . . [] . حقه المؤبه توافقي وان الدناير اليوم متعذرة فقالوا

٤ نخرج من جلبنا ما نخرجه في ثمنها بهذا المسكان ان كسبت وذكرت انك توجه بها
اسئل الله

1. The beginning of the line is much mutilated; only scanty remains of ± 3 letters are preserved. — 2. Ms. الحاربه. The second half of the line is damaged. The tops of Ṭâ and medial Lām are broken off. — 3. I cannot offer any feasible reading of the four letters at the beginning, of which only the lower parts have survived.

- ٥ ان يجعل في ذلك خيرة وذكرت جعل المنادى وقد كان شرطه نصف دينار فلم اعطيه
- ٦ الا ثلث دينار فاعلم ذلك ان شا الله واعلم رضى الله عنك يا ابا عبد الله
- ٧ انى كتبت الى ابي عبد الله الطلحى وواجهته فى كثرة غيبته عن الضيعة
- ٨ واطنه اعطا كتابه من لا يحسن يقرأ فقرأ له بما لم اكتب به فكتبت الى بكاس
- ٩ ليس فى رأيه بهذا جواب لما كتبت به اليه فقد فهمما شى ما هو من رأيى ولا يرضى
- ١٠ الا ان يكون فى نفسه شى لم اعلم به ولم يطلعنى عليه منذ يوم رغبت فيه ما زهدت
- ١١ فيه الى اليوم فان كان فى نفسه هو سبب لرأفة داخله على ما نكره ولو بعثت
- ١٢ اليه بكباشه وسالته بخاك بكتابى عرفت انه لم يجى بشى مما كتبت وانا
- ١٣ اسال الله الاخيرة فى جميع الأمور كلها [ف] قد اخذت لك بترس صغير بدينار وما اعطانيه
- ١٤ صاحبه حتا اخذت بيعة ترس كبير انما ان يعطيها الا جملة الكبير بدينارين الصغير
- ١٥ بدينار ولقد أخذت الكبير وما احتاج اليه [اي]ه الا كل حاجتك وقد وجهت به اليك مع ابي طليب

5. خيره and اعطيه are thus dotted in the original. — 7. كتبت (unpointed) is corrected from كتبتك (without diacritical points). — 8. Zâ in اعطاه (undotted) is corrected from another letter (Râ or Dâl). — 10. عليه is dotted in the Ms. — 11. Ms. اليوم. — 12. كماسه is corrected from بكتابى (undotted). — 13. The tail of final Hâ at the end of the line is broken off. Ms. الحيره.

١٦ سلمة الله اليك في عافية مع كتابك الى بخبرك وحالك وجميع حوائجك من بعد
ذلك عليك افضل السلم وعلى الوالدة

١٧ وجميع اهل البيت السلم وكتب وصيف وهو يوم ال والسلم عليك
وحسبنا الله وكفا به

1. [the slave-gir]l of ad-Dâlî(?), the Nubian; she said [
2. I know this slave-girl, though I concealed from [y]ou []...[...
the] Nubian, who had demanded the daughter of
3. []...[that...] his selling price, which was notified, suits me,
and that the dînârs are to-day difficult to come by. They said:
4. "We got as much as we could out of our slave-trader as her price
on this spot." If you have got (her) and mentioned, that you are
dispatching her, I shall beg God
5. that He may render a favour in this matter. Now you mentioned
the auctioneer's wages. His conditions were a half-dînâr, but I gave
him
6. only a third of a dînâr. So take note of it, if God wills, and be
aware, O Abû 'Abdallâh — may God be well pleased with you —
7. that I have written to 'Abdallâh at-Ṭalhî and have questioned him
about his frequent absence from the estate,
8. and, I suppose, he has handed over his letter to somebody who
does not know how to read (properly), so that he has read to him what
I have never written. So I wrote to Kabbâs;
9. he did not intend to give this answer to what I have written to
him. For they both understood something which is not my opinion,
and is (also) not satisfactory,

17. The name of the day is so badly written that I cannot decipher it in any reasonable way.

10. except there is something in his mind that I did not know and that he has not revealed to me since the day on which I desired what I disregarded

11. till to day. But if it is in his mind, it is a reason for pity, entering because of that which he did not realize; and if I had sent

12. you Kubâša and you ask him while he brought you my letter, you would know that he brought nothing of that which I had written. And I

13. beg of God the blessing in all the affairs entirely. [Now] I have already taken for you a small shield for one dînâr, yet its owner

14. did not give it to me, until I had undertaken to purchase a large shield; however he would give them both only wholesale, the large one for two dînârs, the small one

15. for one dînâr. Assuredly I have taken the large one and (all) that he needs is nothing else but all that you need. I have already dispatched it to you with Abû Tulaib.

16. Safety from God for you in health with your letter to me (announcing) your news, condition and all your needs. Thereafter best greetings to you and to the mother

17. and to all the inmates of the house salutation. Waṣîf has written (it), and this on Peace be to you, and our sufficiency is God, and He suffices.

7. As to the *nisba* at-Ṭalḥî see AS-SUYŪṬÎ, *Lubb al-Lubâb*, p. 169, AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 371^{rv}. According to the latter, the vocalization الطَّالِحِي could also come into consideration.

8. Besides كِبَاس occurring frequently, كِبَاش or كِبَاش or كِبَاس would also be possible according to AD-DAHABÎ, *Muṣṭabih*, p. 435 f.

13. According to the form of the word in line 13 one could be tempted to read هَرَش "a heap of corn"; but in line 14 the word is clearly written

رس (eventually درس, if Dâl and Râ are connected), which means a “shield” or “buckler” as well as the piece of leather on which the head of the decollated is put (cf. AT-TA‘ÂLIBÎ, *Latâ’if*, p. 85,ff.). So perhaps also the meaning “leather mat” could be considered.

15. For the name طَلِب see AZ-ZARKALÎ, *A‘lâm* II, p. 451.

17. As to the formula وحسبنا الله وكفا به cf. وحسبي الله وكفا concluding the signature of the witness in P. Berol. 9167, and حسبي الله وكفى in the tax-receipt PSR 611.

296

(Pl. VII)

Letter for the supply of wheat.

Inv. n° 620. IIIrd Century of the Hîġra (IXth Century A. D.).

Light-brown tolerably fine papyrus. 19.5 × 8.1 cm. The letter is written on the recto in a somewhat flowing, but clear, neat hand, pointing to the IIIrd Century of the Hîġra, in black ink parallel to the horizontal fibres. Diacritical points occur sparingly. The verso is blank.

Place of discovery al-Ušmûnain.

Torn off at the top so that the Basmala is almost completely lost; with the exception of two letters the following line is destroyed; the third line is much mutilated. There is a blank margin, 2.5 cm wide, on the right side. Below the last line a blank space, 2 cm wide, is left.

١ [بسم الله الرحمن الرحيم]

٢ [اطل الله بقاءك وجعاني]

٣ [فـ] [اـ] [كـ]

٤ كنت علمتي ان ليس عندك

1. A very small portion of the last final Mîm is still preserved. — 3. The foot of the Alif is faintly visible, the *hasta* of Kâf is gone.

- ٥ قح وقد عل[مت] انك
 ٦ انما اردت ان تصيره بئمن
 ٧ فان احببت ان تجعله بئمن الى
 ٨ الغلة فافعل وان احببت
 ٩ ان اشتريه لك فعلت
 ١٠ فاني لا احب ان يكون شيئاً
 ١١ يتقاضونه من امر حبسته
 ١٢ عليك فافعل من هذا
 ١٣ ما تحب ان شا الله
 ١٤ جعلت فداك واطال الله
 ١٥ بقاءك

1. [In the name of God, the Compassionate, the Merciful.]
2. [May God prolong your life and may God [make me]
3. your [ra]ns[om.]
4. You have already informed me that you have no
5. wheat in store. But I know that
6. you will only deliver it for cash.
7. And if you like to supply it for cash till
8. the harvest, do so; and if you wish
9. me to buy it for you, I shall do so.

5. The third word is mutilated, the medial Mim and the curve of Tâ being destroyed. Only the two dots above the latter have survived. — 11. The scribe originally wrote متعاصي and then altered it to يتقاضونه. Tâ in حبسته is dotted in the Ms.

10. But indeed I would not like that anything should be a
11. matter of litigation, which belongs to something
12. that you have reserved for your(self). Do of these,
13. whatever you like, if God wills.
14. May I be made your ransom, and may God prolong
15. your life.

297

Letter for the supply of wheat.

Inv. n° 646^v. IIIrd Century of the Hġra (IXth Century A. D.).

Yellowish-brown, fine papyrus. 22 × 6.2 cm. On the recto 23 lines of a letter showing a very rough penmanship are written at right-angles to the horizontal fibres. The back bears a business letter in 18 lines, 17 thereof running parallel to the vertical fibres and one (18) lengthwise on the right margin across the vertical fibres. Both texts are in black ink and point to the third Century of the Hġra. To the text on verso diacritical points are occasionally added, Šîn is provided with a slanting dash in ش (l. 16.).

The letter was folded parallel to the lines from bottom to top, the widths of the successive folds being: 1.6 + 1.5 + 1.6 + 1.9 + 1.6 + 1.6 + 1.8 + 1.6 + 1.6 + 1.6 + 1.7 + 1.7 + 1.5 + 1.1 cm.

Place of discovery al-Ušmûnain.

The top of the letter is much mutilated by peeling.

On the verso:

| | |
|---------------------------------|---|
| بسم الله الرحمن الرحيم [| ١ |
| [ا] طال الله ب[ما]ك و[ادام عزك] | ٢ |
| [] ه[اليك لكل] سا [] | ٣ |

2. Alif in طال is lost and the body of Tâ partially destroyed. The top of the *hasta* in final Alif of ب[ما]ك is still visible. — 3. The remains of a letter at the beginning of the line belong no doubt to final Hâ. ه[is not quite certain, the ink having partially disappeared. Of the last word only two dents and the Alif have survived.

- ٤ [] مل [٠٠] بي سا . . و [من]
- ٥ [د] = [ل] , [س-و] ا [فداك]
- ٦ فانك تعلم انا ايما ثمن
- ٧ السوق نشترى
- ٨ الخبز فلم تجئنا به
- ٩ وتركنا وانت
- ١٠ تعلم شدة حاجتنا
- ١١ الى وية واحدة قمح
- ١٢ ≤ واحب اعزك الله ان
- ١٣ رُ تطلب اسمعيل
- ١٤ هـ وتجيئنا به الى هاهنا
- ١٥ لا حتى نناظره بحضرتك
- ١٦ ر الساعة ان شا الله
- ١٧ هـ اطال الله بقاءك

1. In the name of God, the Compassionate, the Merciful.

2. May God prolong your life and [cause your might to continue]

4. The line is opened with two apexes and a final Lām. The following letter, which is not clearly legible, is of medium size (Hâ, Şâd or Fâ could come into consideration); after it *ي* is to be read; the following word looks like *ساك*. — 5. Only scanty remains of letters have survived of this line, but the reading and supplement seem quite plain. A portion of the body of initial Kâf and of the bend of Lām as well as the first apex of Sîn, the tail of Wâw and the Alif are preserved. — 7. *السوق* is dotted in the Ms. — 8. Ms. *الخبز*. — 14. *به* and *هاهنا* are dotted in the original.

3. [] towards you for all (?) []
4. [] and [for]
5. a[ll evi]l[your ransom].
6. Now, verily, you know that we shall buy
7. the bread, whatever the market price
8. may be. But you have not brought it to us,
9. and have forsaken us, although you
10. know the greatness of our want
11. for one (single) waiba of wheat.
12. I should like you — may God exalt you —
13. to search for Isma'il
14. and bring him here
15. so that we may discuss (it) with him in your presence
16. at once, if God wills.
17. May God prolong your life.
18. (On the right margin :) May the blessing of God be upon Muḥam-mad, the Prophet, and upon his family.

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(Pl. VIII)

Letter for supply of wheat.

Inv. n° 634. IIIrd/IVth Century of the Hiġra (IXth/Xth Century A.D).

Dingy-white, fine paper. 8.8×8.5 cm. The scribe began the letter on the recto parallel to the small margin, where 10 lines are preserved, and continued it on the back with five lines parallel to the height of the paper which originally was much longer. The address is written here in the reverse direction. From the character of the hand the letter may be ascribed to the IIIrd or IVth Century of the Hġra. Diacritical points are occasionally added. The paper was folded in the middle and then parallel to the lines, the widths of the successive folds being from right to left: $0.6 + 0.8 + 0.9 + 1.7 + 1.6 + 1.1 + 1 + 0.8$ cm.

Place of discovery al-Uṣmûnain.

The paper is torn off at bottom and it is not clear how much is lost of the text. The extant portion is well preserved.

On the recto :

- ١ .: بسم الله الرحمن الرحيم
- ٢ اكرمك الله بطاعته وتولاك بحفظه واسعدك
- ٣ بمغفرته وجمع لك خير الدنيا والاخرة برحمته انه
- ٤ ولي ذلك والقادر عليه صلى الله على محمد النبي وآله و
- ٥ سلم كثيرا وصل كتابك ووصل القمح وقد
- ٦ شلناه الى دكان السمسار يوم كتابي هذا
- ٧ اليك وهو يوم الاربعاء وانا ارجو ان ساهل ا
- ٨ لله لبيعه واروح عندك بالخبر مع جعفر وما احب
- ٩ احصر لك ما دار بيني وبين بن نعمان محمد [د] البرساني
- ١٠ [خط] صا]

(torn off here)

On the verso :

- ١ [ردى وثكير الدار فاحب ناجر ان تمضي معه الى من
- ٢ [ربه منه وارجوا ان تكون قد فعلت ذلك وارجوا ا

Recto: 6. شلناه is fully dotted in the Ms. — 10. Only fragments of words have survived of this line so that I cannot supply any feasible completion.

Verso: 1. وثكير is corrected from من ثكير. Ms. ناجر.

- ٣ [ب إن قصرت وتقصيرك هذا نافذ فان لم تقصّر معنا
 ٤ والمد على غيمان السلام كثيرا واجرص ناجر ان تجز امورك
 ٥ المال الى الشيخ

Address:

- ١ لابي حفص ادام الله كرامته]
 ٢ عمر بن احمد بن عيسى المقرئ]

On the recto:

1. In the name of God, the Compassionate, the Merciful.
2. May God benefit you with obedience towards Him and guide you with His protection and make you happy
3. by His absolution and unite for you in His compassion the best of this world and the world to come; verily, He
4. takes care thereof and is mighty thereto. May the blessing of God be upon Muḥammad the Prophet and his family and may He
5. give abundant peace. Your letter has arrived and the wheat has arrived, and we have already
6. carried it to the broker's shop on the (very) day of this my letter
7. to you, viz. Wednesday. And I hope that God will be compliant
8. respecting its sale and I shall come to you with the news together with Ġa'far, and I do not like
9. to charge you with that which has happened between me and Ibn Nu'mân Muḥamma[d] al-Bursânî
10. ... [] ... []

On the verso:

1.]rdi and Tukair the house. So Nâğir desired you to go with him to me from (?)
2.]..... And I hope that you have already done this and I hope
3. Sâd in مصر is corrected from و .

3.]..... if you have neglected and this your negligence becomes apparent. But when you have not been negligent with us,

4.] and many greetings to Ġaimân. And Nâġir has expressed the opinion that you should complete your affairs

5. the money to the master

Address :

To Abû Ḥafṣ — may God cause his honour to continue — ‘Umar b. Aḥmad b. ‘Îsâ, the Koran-reader.

1. For the three dots preceding the Basmala cf. A. GROHMANN, *From the world of Arabic Papyri* (Cairo 1952), p. 90, 91.

9. The *nisba* البرسانی means membership of the subtribe of بُرْسَان, belonging to the great tribe of Azd; cf. AS-SAM‘ÂNÎ, *Kitâb al-Ansâb*, fol. 74^r₂₆.

299, 300

Letters dealing with the supply of cereals and other matters.

Inv. n° 603 IVth Century of the Hiġra. (Xth Century A. D.).

Yellowish light-brown, tolerably fine paper. 13. 5 × 15. 4 cm. On the recto a letter, of which only 11 lines are preserved, is written in black ink in a current, educated hand (A) by a scribe, who wrote also the address on the back. Line 11 is written lengthwise on the right margin. The verso bears another letter in 9 lines, written in black ink, in a skilled, clear hand (B), somewhat addicted to ligatures, to which belongs, too, the address on the recto above the Basmala. Diacritical points are but sparingly added.

Place of discovery Edfû.

The letter on the recto is torn off at the bottom; the letter on the verso is complete. Both are in good condition.

On the recto :

١ بسم الله الرحمن الرحيم

٢ كتابي ياسيدي ومولائي اطل الله بقاءك وادام عزك وتأييدك وسعادتك
وسلامتك

- ٣ وجعلني من كل سو ومكروه فذاك عن سلامة والحمد لله رب العالمين
كثيرا
- ٤ وكتبت الى ان امضى مع ابي بقول النجار ان امضى معه حتى اصلح
الخشب
- ٥ فقد ذكر ان لا عمل وحده فتنقل اليه الديداني وولده ولا توخره
- ٦ عنه فليس يعمل وحده والشعير الذي عرفتك انه بادفوا
- ٧ بعد استراه صدقة بن مهدي فقد دفعت الى ابيده لوكيل
- ٨ ساقية الاطروش ويبة واحدة شعير والى اصطفن الوكيل
- ٩ لساقية مفتاح ويبة والشعير الذي ذكر لي انه [عند]
- ١٠ [غير ويبة واحدة وبراحه حر ويبة [ف] [هـ] معها]
- ١١ فقد اعذر وذكرا أنه لا يفهم في حرف النوى

Address :

تشرف مولاي ابو مليح اطل الله بقاءه من جاره حسين بن علي
وادام عزه وتأييده سيدي ومولاي ابو مليح أكرمه الله وأبقاه الله

On the verso :

- ١ بسم الله الرحمن الرحيم
- ٢ كتابي اكرمكم الله من اسنا عن سلامة ولله الحمد والمنة ووصل

Recto: 5. لد in الدداني is corrected from الى. — 6. Ms. اشتراه. — 9. عند (undotted) is cancelled by the scribe. — 10. Nothing but the upper parts of +8 letters are visible at the beginning of this line, the ending of which is quite uncertain. — 11. The reading of this line is due to Mr. M. MAHFÛZ.

- ٣ كتابك مع مرقال النوبى وما حملته من الخروع والقمح وكنت
 ٤ تقدمت اليك فى امر خليفة ان يحوله فى موضع عيسى بعد اصعد
 ٥ من قيس وعرفنى على انه قد اصعد وحولته فى موضعه وموضع
 ٦ خولص فاطله له غلام يكون فيه وبين اسحق البحرى فاته(ن)ى القطعة
 ٧ التى فسدت أسفل منه ولا تونر امرها ان شا الله وكذلك يلوى
 ٨ خولص بالحها ولا تونر امرها قرات على جماعة اصحابنا اعزهم الله السلم
 ٩ وال < ١ > وبيا والدخن واحلظه وازرعه ولا تونر امره

Address :

- ١ يوصل الى عدل [ب] ن [س] حق وحسن بن على من يحنس بن [ق] لول
 ٢ ابقاهما الله

On the recto :

1. In the name of God, the Compassionate, the Merciful.
2. I am writing to you, O my lord and master—may God prolong your life and may He cause your might, strength, happiness and safety to continue,
3. and may He make me your ransom for all (things) evil and abominable—in safety, and praise be often to God, the Lord of all created beings.
4. And you have written to me that I shall go with Abû Pkôl, (Bqûl), the carpenter, that I shall go with him to set the timber aright,
5. for he has already mentioned that he will not work alone. So ad - Daidânî and his son have proceeded to him, and do not withhold him

Verso: ٦. فسدت and أسفل are thus dotted in the original.

6. from him, for he does not work alone. Now the barley, about which I informed you, is in Edfû,

7. after Şadaqa b. Mahdî had bought it: I have already handed over to Hypolit (Ablîde) for the agent

8. of Sâqiyat al-Aṭrûš one waiba of barley, and to Stephen (Iṣṭafan), the agent,

9. for Sâqiyat Muftâḥ, one waiba. And the barley, which has been mentioned to me as being [[with]]

10. [] less one waiba and waiba (?) [i]t is with her

11. And he has already apologized and mentioned that he did not understand (anything) concerning altering the intention.

Address:

1. My master Abû Malîḥ may he be honoured—may God prolong his life—on the part of his neighbour Ḥasan b. 'Alî

2. and may He cause his might and strength to continue. My lord and master Abû Malîḥ, may God benefit him and preserve him.

On the verso:

1. In the name of God, the Compassionate, the Merciful.

2. I am writing (to you)—may God benefit you both—from Esnâ in safety, and praise and thanks be to God. Your letter

3. has arrived with Mirqâl, the Nubian, and what you have supplied of castor-oil plants and wheat. I have already

4. applied to you for an order to Ḥalîfa that he may convey it in(to) the place of 'Îsâ, after he has gone up-country

5. from Qais, and he has informed me that he has already gone up-country and you have conveyed it in(to) his place and in(to) the place

6. of Ḥôliṣ. Thus the lad requested him for him(self), so that he may be between him and Ishâq, the sailor. There has reached me the piece

7. which has become spoiled beneath him, and do not delay its matter, if God wills. And thus

8. Hôlis deferred the payment of and do not delay its matter. I greet all our friends—may God exalt them.

9. and the haricots and millet, mix it and sow it, and do not delay its matter.

Address:

1. To be delivered to 'Adîl [be]n I[s]hâq and Ḥasan b. 'Alî from Yoḥannes b. [Ke]lôl ([Qe]lôl),

2. may God prolong their sojourn on earth.

On the recto:

4. **بقول** is an exact rendering of the Coptic name **πσωλ**, Greek **Πρόλιος** (cf. G. HEUSER, *op. cit.*, p. 38, F. PREISIGKE, *Namenbuch*, col. 330).

5. The *nisba* **الديداني** refers to the village of **الديدان** (el-'Ölâ') in the Ḥiğâz (cf. YÂQÛT, *Mu'gam*, II, p. 639), which was already ruined in Yâqût's time. The place is mentioned as Daidân (**دايدان**) in Minaean inscriptions. Cf. A. MUSIL, *The Northern Heğâz* (New York 1926), pp. 293 ff.

6. For Edfû cf. vol. I, p. 166. This place name is also mentioned in APRL III, n° 4₃, 5₅, IX, n° 9₃ (pp. 22f., 109), P. Cair. B. É. Inv. n° 593₁₂ (cf. J. MASPERO-G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, p. 172), 594₅^r, s.

7. As to the personal name **ابليده** cf. vol I, p. 64.

On the verso:

2. For Esnâ cf. J. MASPERO-G. WIET, *op. cit.*, p. 14f; the town is mentioned also in the papyri (PER Inv. Chart. Arab. 7294₂^r).

5. For Qais (Coptic **καικ**, **κοικ**), recurring also in PERF n° 715₄^r, cf. J. MASPERO-G. WIET, *op. cit.*, pp. 160 f.

Address:

قلول renders the Coptic name **κελωλ** cf. vol. IV, p. 119.

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(Pl. VIII)

Letter referring to the supply of flax.

Inv. Ta' rîh 1741/3. IIIrd Century of the Hiġra (IXth Century A.D.).

Light-brown, fine papyrus. 15.1×24.7 cm The text of the letter is written on the recto in 11 lines in black ink at right-angles to the horizontal fibres; diacritical points are entirely lacking. The character of the handwriting, which is very unskilled and flowing, points to the third Century of the Hiġra. Verso blank. The letter was folded paralld to the lines from bottom to top, the widths of the successive folds being: $0.4 + 0.9 + 0.9 + 1 + 1.1 + 0.9 + 1 + 1.1 + 1.2 + 1.2 + 1.4 + 1.4 + 1.3 + 1$ cm.

Place of discovery unknown.

With the exception of one letter the first line is completely broken off; more than half of the second line has disappeared on the left, and the third line is much mutilated, especially on the left half. The concluding formulae of the letter are much damaged; of line 11 nothing but the opening has survived. Moreover, the papyrus is worm-eaten in several places and has suffered by peeling.

The papyrus was acquired by the Director of the National Egyptian Library on December 24th, 1899.

General number 32698.

- ١ [بسم الله الرحمن الرحيم]
- ٢ [أ] طال الله [ه] بقاءك وادام عزك وكرامتك واتم نعمته عليك و[زاد في احسانه اليك [
- ٣ كثيرا اتاني كتابك أحب [ا] [كتب] الى واسرها الى فإني قرائه و.....دك فيه من.....
- ٤ لأ نقلنه اليه وقد كنت كتبت اليك كتاب قبل هذا مع كيل بن مينا بن سرجه وكتبت إليك بوصول الكتاب بما قرائته
- ٥ من ذلك انها الدالة عليك تحملنا على اكثر من هذا فلا اعدمنا الله المال ولا أرانا قبل [هـ] سوا

1. Nothing but the tail of الرحيم has survived of this line. — 2. The missing left half of this line can partially be supplied from *APRL* VI n° 8₃. — 3. Since the letters following قرائه are partially destroyed and mutilated, no feasible reading can be offered of the second half of this line. — 5. Nine letters are crossed out for deletion after قبل .

- ٦ ولا مكروها انه سميع الدعاء فما نقدر لك على ~~ما~~ مكافأة الا الدعاء وبعد فاذا سلم الله حامل
- ٧ كتابي هذا اليك وهو فسيله النوبي فاقبض منه صرة فيها عشرة الدنانير مثاقيل بنقص
- ٨ ثمن دينر فاحب اكرمك الله ان تشتري بها لي كان جيد من اجود ما تقدر عليه لعل الله يبركك
- ٩ يرزقني فيه شئ ببركتك فلم تزل مبارك على جميع من عرفك فلا اعدمك الله الفضل مع الكتاب بخبرك
- ١٠ وحالك ~~وبجميع~~ وجميع حوائجك لا بد تسرني بذلك وا [] . . . [بو] صول الدنانير اليك [ف] يكون من ذلك
- ١١ على علم ان شا الله خص نفسك السلم كثيرا وعلى الشيخ الحسن السلم كثيرا ابقاك الله وحفظك واثابك

6. ~~ما~~ is cancelled by the scribe by some lines drawn through it. — 10. ~~وبجميع~~ was erroneously repeated by the scribe, who, therefore, cancelled the first ~~وبجميع~~ by drawing a line through it.

1. [In the name of God, the Compassionate, the Merciful].
2. May Go[d pro]long your life and may He cause your might and honour to continue and may He fulfil His loving kindness unto you and [may He increase His bounty unto you
3. many times. Your letter, the most beloved and most enjoyable to me of le[tte]rs reached me. So, indeed, I read it and therein of
4. I had certainly transmitted it to him. I have already written a lettre before this (present one) to you (conveyed) by Chael b. Mîna b. Serge, and I have written to you about the arrival of the letter containing what you have read
5. thereof. Verily, it gives you a hint (that) you make us request more than this. So may God not deprive us of the money and may He not show us from the side of [] anything evil
6. or abominable. Verily, He is hearkening to (each) supplication. But we are not able to offer you [what] any (other) recompense than the supplication. And thereafter: So when God preserves (from all evil) the carrier of
7. this my letter to you, who is Basil (Fasîla), the Nubian, take over from him a purse in which are ten dînârs *mitqâlî* with a deficiency of
8. an eighth of a dînâr. I therefore wish—may God benefit you—that you buy with it good flax for me of the best you can (get). Perhaps God will bestow upon me by means of your blessed hand
9. something therein according to your (own) prosperity. So you may continue to spend blessing to all those who know you. May God therefore not deprive you of the grace (to send us) a letter (announcing) your news,
10. your condition [and all] and all your needs, you will certainly give me pleasure therewith. And [] that the dînârs have [re]ached you, so that I might be
- 11 informed about it, if God wills. Assign specially to yourself many greetings, and to the master al-Ḥasan many greetings. May God preserve you and protect you and recompense you.

4. For flax see vol. II, p. 46 f.

6. The words *انه سميع الدعاء* are a paraphrase of Qur'ân XIV 41.

7. As to the name *فسيلة* cf. vol. IV, n° 215₅ (p. 4), for the *nisba* *النوبى* vol. IV n° 264 (p. 182). Purses containing money are several times mentioned in Arabic papyri, sometimes being referred to as sealed; cf. PERF n° 771₁ (*Arch. Or.* VII, 1935, p. 445), 769_{3ff.} (*قد بعثت ... بصرة فيها اثنين واربعين دينر شهرية لى وفيها دينرين لحمد بن حبة ومعها فى الصرة*) و (*صرة فيها ست [عـ] شردنانير*) 1952₈ PER Inv. Ar. Pap. (*صرة لسليمن بن داود بن ...*) و (*وقد بعثت اليك مع ميمون المكارى بصرة لى فيها سبعة اعشر دينار وقيراط*) 8647 Inv. Chart. Ar. 25006_{3f.} (*صرة وزنها ستة وسبعين دينارا وا [زن] عزيزية كلها*) P. Michaelides n° 117_{2f.} (*فى هذه الصرة ثمنية واربعين دينرا غير [بع]*) ; P. Jand Inv. n° 149₄ (*صرة فيها ...*) . In P. Cair. Inv. 973₅ such a purse (*الكيس*) is also referred to; cf. IBN GAUZÎ, *Ta'rîh 'Umar b. al-Hattâb*, p. 53₇. Two such purses, made of linen and found in al-Fustât, have been acquired by M. G. MICHAÉLIDÈS in Cairo (Inv. n° 150, 151); cf. also n° 316₄, 334₉. For depreciated money cf. *Arch. Or.* VII (1935), p. 444, APEL II, p. 47.

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(Pl. VII)

Letter respecting the supply of vinegar.

Inv. n° 321^v. IVth Century of the Hîgra (Xth Century A. D.).

Dingy white, tolerably fine paper. 15.2 × 14.5 cm. The recto is covered with a private letter in eleven lines (hand A), the right half of which is cut off, written in brown ink; diacritical points occur sparingly. The back originally bore only the address of the letter on recto, written in brown ink in two lines parallel to the upper margin, and a postscript in two lines written in the reverse direction parallel to the lower margin. All these texts are in a clear, current hand, addicted to ligatures, probably of the IVth Century of the Hîgra. The space between the address and the postscript was then occupied by a letter concerning the supply of vinegar, written in 12 lines in black ink at right-angles to the original text, which is partially crossed by the later one. The scribe (B) shows a very unskilled and clumsy hand, occasionally adding diacritical points.

Place of discovery unknown.

The letter on the verso is complete and in good condition.

On the verso:

- ١ بسم الله الرحمن الرحيم
- ٢ انى وسيدى اطل الله بقاءك وادام عزك وكرامتك وتاييدك
- ٣ وجمع لك خير الدنيا والاخرة برحمته قد كتبت يا سيدى
- ٤ واعرفتك فى امر الخلل على ما قد علمته من اين يدفعه
- ٥ الشيخ ايدى الله الى وانتظرت جوابك فلم تاتنى خبراً
- ٦ والان ايدى الله فقد قيل لى انه تجدد خل ماضر فبعثه
- ٧ الى قيرا فتنظر ايدى الله كم جملة فتحسب
- ٨ ما كان لى وما يبقا منه واحتسب له به
- ٩ كما يبيع للخلق وازن له دنائره ولا
- ١٠ تخلطه بغيره فانت تعلم قديمى من الخلل وتتفضل
- ١١ بالجواب فقلبى معلق به وان احذر
- ١٢ وتعلمه كن لا تحظر والسلم عليك ورحمة الله وبركاته

1. In the name of God, the Compassionate, the Merciful.

2. My brother and lord—may God prolong your life and may He cause your might, honour and strength to continue,

1. Only بسم is dotted. — 4. In يدفعه the point belonging to Fâ is placed over medial 'Ain. — 5. Ms. خبرا , رايى. — 6. Ms. باصر (the word is blurred). — 7. The only words pointed are قيرا and جملة. — 9. يبيع (the dots are not quite correctly placed) is corrected from سه ; diacritical points occur further in للخلق and وازن. — 10. Ms. بغيره. — 11. Nothing but معلق is provided with dots. — 12. The second half of the line is obviously written with great rapidity, رحمه الله وبركاته being clearly discernible.

3. and may He unite for you the best of the present world and of the world to come in His mercy — I have already written, O my lord,

4. and informed you concerning the matter of vinegar according to that which I had already learned, whence the master handed it over to me

5. —may God strengthen him—, and I expected your reply, but you did not let me have any information.

6. Now—may God strengthen you — I have already been told that sour vinegar was newly made, and so he sent it

7. to Qîrâ. Now look and see—may God strengthen you—how much the total thereof is, then calculate

8. what belongs to me and what remains thereof, and put it to his account

9. as he sells (it) to the people, and I will weigh him his dînârs; and do not

10. mix it with anything else. You well know my old (stock) of vinegar, so favour me

11. with the reply, for my heart is attached to it, and in case

12. and you know it, do not take it for yourself. And hail to you and mercy and blessings of God.

7. For the proper name قيرا, which is obviously a variant form of قرا, cf. vol. I, p. 242.

303

Letter referring to the supply of walnuts.

Inv. Ta'rîh n° 1946 b^v. IIIrd Century of the Hîgra (IXth Century A.D.).

Yellowish brown, tolerably fine papyrus. 18.2 × 13.7 cm. The recto was originally covered with a private letter in 5 lines (n° 318 p. 103) at right-angles to the horizontal fibres, the left half of which has been cut off. The back of the right half now bears a letter in seven lines parallel to the vertical fibres and dealing with the supply of walnuts.

Both the texts are in black ink and point to the third Century of the Hîgra. Diacritical points occur sparingly, Sîn is occasionally provided with a slanting dash. The papyrus has been folded parallel to the lines, the widths of the successive folds being no longer clearly discernible.

Place of discovery unknown.

In a good state of preservation. The letter on the back printed below is complete.

Old signature: general number 39959. Gift of el-Yenusin Pacha (18th December, 1904).

On the verso:

١ بسم الله الرحمن الرحيم دفعه الفضل الكاتب. [-]

٢ جعلت فداك واطال الله بقاءك وادام عزك

٣ قد بعثت اليك بالجوز فهناك الله به

٤ يا ابا الحسن وهو مائة وخمسين جوزة

٥ اختارها لنا معوية العطار

٦ سرّك الله في جميع امورك كلّها

٧ جعلت فداك واكرمك الله واعزك

1. In the name of God, the Compassionate, the Merciful. Al-Faḍl, the clerk, has handed it over.

2. May I be made your ransom and may God prolong your life and cause your might to continue.

3. I have already sent you the walnuts—may God give you joy thereby,

4. O Abu'l-Ḥasan,—viz. a hundred and fifty walnuts.

5. Mu'âwiyya, the druggist, has selected it for us.

6. God make you happy in all your affairs entirely.

7. May I be made your ransom, and my God benefit you and exalt you.

3. *Ġôz* (*Juglans regia* L.) was, according to AS-SUYŪṬĪ, *Husn al-Muḥādara*, II, p. 232₂₇, specially cultivated in the Delta. As P. ASCHERSON and G. SCHWEINFURTH, *Illustration de la flore d'Égypte*, MIE II (1889), p. 141, inform us, this tree is now rarely found in the gardens of the

1. The name of the clerk is not quite certain. — 3. Ms. *هناك*. — 4. The *Sîn* in *الحسن* and in *سرّك* (l. 6) is provided with a slanting dash.

Delta, the Fayyûm and at Šubrâ near Cairo. Walnuts (جوز) are occasionally mentioned in the papyri (cf. PSR 529₁₂, PERF n° 800₂, in A. GROHMANN, *Texte zur Wirtschaftsgeschichte Ägyptens in arabischer Zeit*, *Arch. Or.* VII, 1935, p. 468, PERF n° 873₃). It is surprising that AL-QALQASANDÎ, *Subḥ al-Ašā'*, III, p. 312₁₆ asserts that ḡauz was not found in Egypt.

304

Communication respecting the purchase of meat.

Inv. n° 417^v. IIIrd Century of the Hiġra (IXth Century A. D.).

Light-brown, tolerably fine papyrus. 11.7 × 5.5 cm. The communication is written in black ink on the back, without diacritical points, parallel to the vertical fibres. The flowing, inelegant hand points to the third Century of the Hiġra.

Place of discovery unknown.

The papyrus was cut from a larger piece with scissors; the top of the letter containing the Basmala is torn off. There is a blank space, 2.7 cm wide, between line 3 (which is almost completely destroyed) and line 4, and a blank margin, 4.2 cm wide, below line 5.

On the verso :

١ [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

٢ جعلت فداك

٣ []

٤ فالذى من بيعه

٥ $\gamma' \iota' \beta'$ وذلك فى لحم

1. [In the name of God, the Compassionate, the Merciful.]

2. May I be made your ransom.

3. []

4. what results from the sale of it (amounts to a)

5. $1/3 + 1/12$ (of a dīnār ?) and this is for (buying) meat.

305

(Pl. IX)

Letter dealing with the delivery of a saddle and payment of a rent.
Inv. Ta'rîh n° 1741/6. IIIrd Century of the Hiġra (IXth Century A.D.).

Yellowish-brown, tolerably fine papyrus. 20.8×18.1 cm. The letter is written on the recto in eleven lines in black ink in a handsome, but somewhat clumsy hand at right-angles to the vertical fibres. The letter has been folded parallel to the lines, the widths of the successive folds being from top to bottom: 2.2+2.1+2.2+2.3+1.1+2.7+1.9+1.3+1.2+1.8+1.6 cm. At a distance of 9.9 cm. from the upper margin, a *selis*-joint is visible.

Place of discovery unknown.

The letter is complete and well preserved, although there is some damage along the fold in line 5.

The papyrus was acquired on the 24th December, 1899 by the Director of the National Egyptian Library.

On the recto:

- ١ بسم الله الرحمن الرحيم
- ٢ حفظك الله وعافاك وابقاك وامتع بك
- ٣ كتبت اليك وانا في عافية والحمد لله كثيرا لا شريك له
- ٤ قد فهمت كتابك في الكرا وفي السرج ولو كان هذا السرج عندك
- ٥ منذ سنة لم تعمله غير عمله ولو كان سرج من ذهب ولكنك انما []
- ٦ تظن أنك تريد تعمله باطل وقد غرضنا من البعثة اليك به فإن
- ٧ لم تعمله فإبعث به الى مع رسولى وهى الكرا إبعث به الى يوم الا[حد]
- ٨ ان شا الله ولا تتوانا فيه وحث في أخذه ولا تُبَط[ى]

٧. الا[حد] or الا[ثين] or الا[ربعا] might be supplemented at the end of the line. — 8. ولا is corrected from وان .

٩ حتا ياتيك رسولى تدفعه ا[ل]يه ولا تاجيه الى المقاض[اة]

١٠ فى الكرا ولا تحبسه ان شا الله

١١ حفظك لله وابقاك وامتع بك وكتب

Address:

من ابى عبد الله

لابى الصارم

1. In the name of God, the Compassionate, the Merciful.
2. May God protect you and may He give you health, and preserve you, and may He cause (us) to profit by you.
3. I write to you while I am in good health, and praise be often to God, who has no associate.
4. I have already understood your letter referring to the rent and to the saddle. (Even) if this saddle had been with you
5. for a year, you would not have been able to work on it more than its work requires, even if it were a saddle of gold. But you only
6. mean that you would do unprofitable working on it, while we are disgusted at having sent it to you. But if you
7. have done nothing with it, send it to me with my messenger, and as for the rent, send it to me on Su[nday,]
8. if God wills. And do not make us wait for it and hasten to prepare yourself (to pay it), and do not be late (with it)
9. when my messenger comes to you, delivering it t[o] him; and do not defer it to a litigation
10. concerning the rent, and do not hold it back, if God wills.
11. May God protect you, and may He preserve you, and may He cause (us) to profit by you; and it has been written.

Address:

To Abu's-Şârim from Abû 'Abdallâh.

306

Letter referring to the delivery of timber and the repayment of debts.
Inv. n° 454 After 334 A.H. (13th August, 945 to 2nd August, 946 A.D.).

paper 20.7×12.7 cm. The recto bears the left half of an account in 19 lines dated 334 A.H., written in a fine, neat hand in black ink and without diacritical points. On the back a letter in 46 lines is written in an inelegant, somewhat clumsy hand. Diacritical points are but sparingly added. The arrangement of the lines is as follows: The scribe wrote lines 1-25 of the letter parallel to the small margin, and the conclusion (lines 26-39) at the top above the Basmala and at right angles to the small margin. He then added a postscript (lines 40-44) on the recto between, and parallel to, the lines of the account and finished the letter, drafting the address (lines 45-46) upon the same side, but in the reverse direction to the text of the account. The leaf has been folded in the middle and then from bottom to top parallel to the lines, the widths of the successive folds being: $1.8 + 2.4 + 2.4 + 2.2 + 2.5 + 2.6 + 2.8 + 2.2 + 1.9$ cm.

Place of discovery unknown.

The letter, the writing material of which has been cut with scissors from the account, is almost complete and in a good state of preservation. Only the left lower edge has been torn off.

- ١ بسم الله الرحمن الرحيم
- ٢ كتابي يا احمد بن هدى اطال الله بقاءك وادام عزك وتأييدك
- ٣ من قوص عن حال سلامة وعافية لمولاها الحمد والمنة يوم
- ٤ الخميس ثمان خلون من رجب عزه الله لوليّه وبركة ما ياتي بعده
- ٥ من السنين والاعوام والحمد لله رب العالمين وقد كتبت اليك

1. Bâ of بسم is provided with a short dash, replacing the diacritical point. —
2. قوص is dotted in the Ms.

٦ من يوم الحوادثُ عِدَّةُ كُتُبٍ الى البطريقِ وكنْتَ قد اوصيْتُكَ ان
تُكاتبني

٧ من اُخميمِ فلمْ تفعلْ وِجاءَ كُتَّابِ بَشَرٍ الى اخوته مع فرجِ البطريقِ
ولمْ يكونْ

٨ لكْ معه كُتَّابِ وكنْتَ قد كتبتُ اليكَ رَقْعَتَيْنِ قَبْلَ هَذِهِ على يدِ يحيى
اعزّه الله

٩ انتْ تقفْ عليها وبعْدَ ذلكْ وصلْ بقيةَ الخشبِ الذى بالاقصرِ وهو

١٠ ستةَ وعشرينِ قطعةً وقد حملتها على معدية عيسى بن تنوس سلمها فيه

١١ وبقى بالاقصرِ ست قطع بل يحمل منها زوج في الجزيرة وزوج الذى
فى الرمل

١٢ واصابوا الزوج الذى كان على القربوس قد انفسد وتهرأ فلم يحمل وقد

١٣ شا يحب سیدی القاضی ادا م الله عزه كتب لى كُتَّابِ الى الشيخين
ايدهما

١٤ الله بايقاف اثنا عشر ديناراً وارجوا انهم يفعلوا لانك تعلم ان

١٥ قد وقف على الشيخ ايده الله اول وَاخر ستةَ دنانير فان اوقفوها

١٦ بحقنا فى ذلك التحقيق وقد وافقت ابو جعفر ايده الله على انما

١٧ ان وفقت اوقفت عنك دينارين مما عليك وكتبت ذلك باربعة عشر
الذى

١٨ عند الشيخ وكذلك ابو جعفر اعزّه الله ويكون الذى للشيخ شياً
فان تم

9. is provided with dots in the archetype.

١٩ هذا فأتي ابو جعفر عنه وعن على بمائتي وعشرين دينار وتقوم انت

بثلاثين

٢٠ دينار ويقوم يحيى بأربعة دنانير من جملة ثمانية وخمسين وتقوم جماعة منها

٢١ بدنانيرين وقد كتبت التذكرة ليحيى بخط ابو جعفر بما لي وما لكم

وهي مع

٢٢ يحيى والذي اخذ مني بعدك دينار منحت ودينار ونصف اخره الحساب

٢٣ ودينار عن ابو الحسن بن حاطب لا نعلم انك حاسبتني على دينار وردته

٢٤ في اخره الحساب على ان يكون على كل واحد منا ثلث دينار وادفع

ايضا من عندي

٢٥ لكيل ثلث دينار يكون لي [. . .] يصح منه شيء ولم ياخذ طاهر

شيئا الا نصف [دينار]

٢٦ قبل ان تنفذ

٢٧ المعدية

٢٨ بحمل الخشب

٢٩ ومعما

٣٠ حديث اليك

٣١ له كفالتى

22. The Ms. has منى instead of منى. — 23. نعم is dotted in the original. —
25. The dots of شيء are in the Ms. — 28. Ms. الحساب.

٣٢ قرأت

٣٣ عليك

٣٤ السلم

٣٥ وولدك

٣٦ واخوك

٣٧ واضح لك في كل

٣٨ ما فيه يقريه

٣٩ عليك السلم

٤٠ وبعد ان كتبت هذا الكتاب جا عمر بن صالح وانتقل الخشب

٤١ وقال ما نقرح الا بدينارين وثمان فكتبت الى ابوك بنقد الى الدينار

٤٢ الذى دفعت اليه ليدفعه اليه وادفع انا اليه بالباقي و [كف]

٤٣ وكان هذا الخطاب بحضرة ابو جعفر اعزه الله

٤٤ [فيد] فع الدينار > الانحر الى يحيى اعزه الله

Address :

٤٥ لانحنى وسيدى ابى عبد الله محمد بن موسى من الحسن بن نعمان

البليناوى

40. Ms. الحسب. — 41. ابوك is dotted in the archetype. — 42. Kâf and Fâ at the end of the line are blotted; apparently the clerk wished to cancel them. — 44. The letters فید (undotted) are smudged in the original, the final Yâ in يحيى as the dots within the bend, the two preceding Yâs being undotted.

٦٤ اطال الله بقاءه وادام عزه و

1. In the name of God, the Compassionate, the Merciful.
2. I am writing, O Aḥmad b. Hudayy—may God prolong your life and may He cause your might and strength to continue—
3. from Qûṣ in safety and good health—praise and thanks be to their giver—on Thurs-
4. day when eight (nights) had passed of Raḡab—may God make it honoured for his favourite—and blessings on all
5. the years to come¹); and praise be to God, the Lord of all created beings. Now I have written many letters to you
6. since the day of the last incidents to the patricius, and I have already requested you to write me
7. from Aḥmîm, but you have not done so. And there came a letter of Bišr's to his brothers with Faraḡ al-Baṭrîqî, but he had no
8. letter for you. Now I have already written two notes to you through Yahyâ—may God axalt him—before this present one
9. of which you may become aware. Thereafter arrived the rest of the timber which is (now) in Luxor, viz.
10. twenty-six pieces, which I had already loaded on the ferry-boat of 'Îsâ b. Tanûs, who has there delivered them (i. e. in Luxor),
11. and six pieces (from a former stock?) were still in Luxor, nay, two (pieces) thereof have been discharged in the island (al-Ġazîra), and (there are) two (pieces) lying in the sand,
12. and two pieces, which had been on the crab (κράβος), were found spoiled and damaged, so that they were not loaded.
13. My lord the judge—whose might may God cause to continue—would like to write a letter for me to both the masters—may God strengthen
14. them—respecting the keeping back of twelve dînârs, and I hope that they will do (so). For you know that
15. the master—may God strengthen him—has to pay six dînârs all in all. But verily, they have kept them (sc. the six dînârs) back

1. Literally: "and blessing for whatever may come afterwards of solar and lunar years".

16. in spite of our claim according to that confirmation, and I have agreed with Abû Ġa'far—whom God may strengthen—that,

17. supposing you find it suitable, I have kept back two dînârs from your debt, and I have booked this with the fourteen dînârs, which are

18. with the master and also (with) Abû Ġa'far—may God exalt him—and a small balance remains in favour of the master. This is perfect.

19. Now Abû Ġa'far has brought on his behalf and on behalf of 'Alî two hundred and twenty dînârs, while you shall pay thirty

20. dînârs, and Yahyâ shall pay four dînârs instead of the sum of fifty-eight (dînârs); and you may balance the whole amount thereof

21. with two dînârs. I have already written the memorandum for Yahyâ respecting the bond of Abû Ġa'far for that which is to my credit and to your credit, this being with

22. Yahyâ, and what, after you, he took from me is one clipped dînâr and one dînâr and a half as balance (¹) of the account

23. and one dînâr for Abu'l-Hasan b. Hâtîb; we do not know that you have called me to render account for one dînâr and (that) you have returned it

24. for balancing of the account, provided that to the debit of every one of us there will be a third of a dînâr. Hand over also of my own

25. to Chael a third of a dînâr, which shall be to me credit [.....] anything thereof being settled. And Tâhir did not receive anything but a half [of a dînâr],

26-28. before the ferry-boat with the load of timbers arrived (29) and with that which (30) I to you (31) for him as my guarantee (pledge?)

(32-36) I greet you and your son and your brother (37-39) and ...

Postscript:

40. And after I had written this letter, 'Umar b. Şâlih came and removed the timbers.

1. Or shall we read *أجرة الحساب* "as fee for the accountants"?

41. He said: "We are not satisfied but with two dînârs and a third (of a dînâr)". So I wrote to your father, that he should pay me in cash the dînâr,

42. which I had handed over to him that he should pay it to him; and I will pay him the rest [[and it suffices]].

43. This discourse took place in the presence of Abû Ġa^cfar — may God exalt him.

44. [[Now he han]]ded over the other dînâ< r > to Yaḥyâ, may God exalt him.

Address :

45. To my brother and lord Abû 'Abdallâh Muḥammad b. Mûsâ from al-Ḥasan b. Nu'mân, originating from al-Bulyanâ.

46. May God prolong his life and may he cause his might and to continue.

3. For the town of Qûṣ see vol. III, p. 144

4. For this fashion of dating cf. vol. II, p. 192.

6. بطریق πατριχίος probably denotes here the holder or possessor of an estate. Cf. M. v. BERCHEM, *La propriété territoriale et l'impôt foncier sous les premiers Califs*, p. 43 note 1. But it also means a patriarch (cf E. W. LANE, *An Arabic-English Lexicon*, p. 217f.), though this is less probable here.

7. As to Ahmîm-Panopolis cf. vol. III, p. 85. For the different possibilities of reading the name سر see vol. I, p. 129. On the usage of the indicative instead of the apocopatus after لم in vernacular and especially Christian texts see M. BITTNER, *Der von Himmel gefallene Brief Christi in seinen morgenländischen Versionen und Rezensionen*, Akad. Wien Denkschr. LI (1905), p. 191 and APRL n° 5₂₀, p. 4.

9. Timber has at all times been scarce in Egypt (cf H. KEES, *Ägypten in Kulturgeschichte des alten Orients I*, 1933, pp. 49, 111; M. SCHNEBEL, *Die Landwirtschaft im hellenistischen Ägypten I*, München 1925, p. 293; F.L. NORDEN, *Beschreibung seiner Reise durch Ägypten und Nubien, I*,

Breslau, 1779, pp. 341, 361). As in the times of the Pharaohs conifer-wood was brought from Syria and oak-timber from Asia minor (cf. H. KEES, *op. cit.*, pp. 75, 111, 116f., 120 note 1); deal-wood (صنوبر) was imported from the Byzantine Empire as well as from Syria in the Arab period, the last mentioned coming from the harbour of at-Tînât near Alexandretta; cf. AS-SUYÛTÎ, *Husn al-Muḥâḍara*, II, p. 234_{20f.}; AL-IṢṬAḤRÎ, *BGA*, I, p. 63_{5f.}; YÂQÛT, *Muḡam*, I, p. 910_{5f.}

The principal kinds of timber used for building were the palm, the acacia and the sycamore. The wood of the palm (*nahl*, *Phoenix dactylifera* L.), by far the most proliferous tree in Egypt, has from time immemorial been valuable as timber. Palm-trees (φοινικοδόκιον) were required for the building of the palace (αὐλή) of the Commander of the Faithful at al-Fustât as well as for the refitting of ships and ship-building (*P. Ross - Georg.* IV n° 7f. [p. 30-36], *P. Lond.* IV, n° 1362 [p. 36f.], 1371₁₅ [p. 46], 1377₁₀ [p. 50f.], 1378 [p. 51], 1433 *passim* [p. 285ff.], 1441₇₈ [p. 345], 1442_{4,22} [p. 349f.], 1449₄₅ [p. 373]; cf. M. SCHNEBEL, *op. cit.*, p. 294ff.; A. V. KREMER, *Aegypten*, I, Leipzig, 1863, pp. 213f.).

The same applies to the widely distributed Sycamore (*Ficus sycomorus* L. جميز), the wood of which is highly resistant to the effects of air and water and which was utilized by the ancient Egyptians for numerous purposes (cf. H. KEES, *op. cit.*, p. 111; M. SCHNEBEL, *op. cit.*, I, p. 300; A. V. KREMER, *op. cit.*, I, p. 216; DE MAILLET, *Description de l'Égypte*, II, Paris 1740, p. 112). In the Arab period it was, according to 'ABD AL-LATÎF (S. DE SACY, *Relation de l'Égypte*, p. 19f.) used as timber, especially for doors and other heavy work¹). In the Aphrodito papyri there is frequent mention of sycamore wood (συκμή) for the building and repairing of ships (*P. Lond.* IV, n° 1371₁₆ [p. 46], 1414₁₀ p. 129], 1433₂₄ [p. 284], 1442_{2,21} [p. 349]).

Next to the palm and the sycamore, the Acacia (*Acacia Nilotica* Forsc., *sant* 'ABD AL-LATÎF translated by S. DE SACY, *Relation de l'Égypte*, p. 33f., *Abdollariphi Compendium memorabilium Aegypti Arabice* ed. J. WHITE, p. 28f.) provided the largest quantity of timber. It was

1. *Abdollariphi Compendium memorabilium Aegypti Arabice* ed. J. WHITE, Tübingen, 1789, p. 11f. وخشبه تعمربه المساكن وتتخذ منه الأبواب وغيرها من الآلات الخفيفة

specially suitable for ship building by virtue of its hardness (cf. A. v. KREMER, *op. cit.*, I, p. 217). According to AL-MAQRÎZÎ, the acacia was especially plentiful in the districts of al-Bahnasâ, Saft Rîšain, al-Ušmûnain, Asyût, Ahmîm and Qûš. Watchmen guarded the trees, which were only felled as they were needed for the building of war-ships (*Hitat*, I, p. 110_{37ff.}). Such precautions had been taken as early as the time of the Pharaohs (cf. H. KEES, *op. cit.*, p. 49, 111; M. SCHNEBEL, *op. cit.*, I, p. 293). The wood was very valuable, and there were trunks worth as much as a hundred dînârs. How important it was to insure the supply of timber is shown by the edict PERF n° 577, requiring the registration of acacias¹).

This is easy to understand, as the timber (*ἀκανθα*) was used for ship-building in the docks at the Island of Babylon and other places (*P. Lond.* IV, n° 1414₁ [p. 129], 1433_{24,66} [p. 284, 287], 1434_{151,153-55,159} [p. 316], 1442_{2, 4f.,21} [p. 349]; cf. M. SCHNEBEL, *op. cit.*, I, p. 293).

The most valuable ship building timber was derived from the Lebakh-tree²) (لَبَخْ Περσέα, *Mimusops Schimper* Hochst., Coptic ⲭⲟⲩⲏⲛⲟⲩ, ⲭⲟⲩⲏⲛⲏ cf. *Abdollatiphi Compendium memorabilium Aegypti Arabice* ed. J. WHITE, p. 9-11, trad. by S. DE SACY, *Relation de l'Égypte par Abd-Allatif*, p. 17ff.; 49ff.; M. SCHNEBEL, *op. cit.*, I, p. 313), which is said to have grown only in Anšinâ (Antinoë), but was also found near the monastery of Qalamûn in the Wâdî Muwêlah in the Fayyûm (cf. AL-MAQRÎZÎ, *Hitat*, I, p. 204_{21ff.}; YÂQÛT, *Mu'ğam*, I, p. 381_{11ff.}; H. MUNIER, *BSGE* XVIII, 1932, p. 50; É. AMÉLINEAU, *Samuel de Qalamoun*, p. 28 and note 4). As much as 50 dînârs were paid for a single plank. Two planks were tied together and submerged in water for 6 days (or a year), and where upon they merged into one piece.

As to the tamarisk (*atl*, *Tamarix articulata* Vahl and other kinds) cf. M. SCHNEBEL, *op. cit.*, I, p. 293.

The matter of timber supplies is dealt with in PERF n° 833 (cf. A. GROHMANN, *Texte zur Wirtschaftsgeschichte Ägyptens in arabischer Zeit*, *Arch. Or.* VII, 1935, n° 21, pp. 465-67) and P. Paris. BN. Inv. n° 7147 C recto. In the last mentioned papyrus (dated 14th December, 865, to 22nd January, 866 A. D.) the delivery of 102 beams from Madînat al-Fayyûm to 'Alî b. Ḥaṭṭâm, timber merchant in al-Fustât, is

1. cf. *P. Lond.* IV, n° 1433₆₆, p. 287. — 2. Mentioned in P. Giss. Inv. n° 263₄.

agreed upon at a price unspecified in the document. A list of timber (eight cross-beams جارية and a threshold عتبة باب) with specification of the length and breadth in cubits (ذراع), originating from al-Ušmûnain, is preserved in the Rainer Collection (PER Inv. Ar. Pap. 3785). An interesting Coptic letter to a high official respecting two ships loaded with acacia wood is published in *CMRL* n° 338, p. 158f. (VII-VIIIth Century A. D.).

For the village of الأقصر (Luxor) cf. J. MASPERO-G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, *MIFAO* XXXVI (1919), p. 23.

10. As to the name تنوس cf. vol. II, p. 150.

11. By the "island" (الجزيرة) probably the Ġazîrat Sa'd in front of the town of Luxor is meant; cf. K. BAEDEKER, *Ägypten und der Sūdân*⁸ (Leipzig, 1918), Map of Thebes between p. 262 and 263.

12. قروبوس here corresponds no doubt to κάραβος "crab", the name of a certain kind of ship of war, frequently mentioned in the Aphrodito-papyri (cf. *P. Lond.* IV, p. 624) and has nothing to do with قروبوس in R. Dozy, *Supplément aux dictionnaires Arabes*, II, p. 324, which renders κρηπίς

14. وارجوا is inadvertently written with concluding Alif; the same error occurs in *APRL* VII n° 46₈, p. 87.

21. For خط "debenture, bond, hand bill" also occurring in n° 312₈, 335₄, cf. vol. II n° 114₁₄, p. 149.

45. The *nisba* البليناوى (interchanging with بلينى and البليانى) refers to البلينة or البلينة, a great village in the Mudîrîya of Ġirgâ, on the west bank of the Nile, 4 to 5 miles distant from Abydos. This locality corresponds to the Coptic ππορπανη and formerly belonged to the district of Qûs. In the *Description de l'Égypte, état moderne*, tom. II/2, p. 797 and Plate X 37i the name is spelled Belîânéh, in SAVARY, *Lettres sur l'Égypte*, II (Paris, 1786), p. 96 Beliéné. Cf. YÂQÛT, *Mu'ğam*, I, p. 735; IBN AL-ĠÎÂN, *Tuhfa*, p. 191_{15ff.}; IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsiṭat iqd al-Amṣâr*, V, p. 30_{19ff.}; S. DE SACY, *Relation de l'Égypte, par Abd-Allatif*, p. 702 (n° 7); 'ALÎ PACHA MUBÂRAK, *al-Hiṭat al-Gadîda at-Taufîqîya*, IX (Cairo, 1305), p. 82_{21ff.}; E. AMÉLINEAU, *La géographie de l'Égypte à l'époque Copte*, p. 93; *Gadwal*, p. 122; K. BAEDEKER, *op. cit.*, p. 223. The place name البلينة (fully dotted) recurs in a paper n° 4₁ of the collection of MR. ASSAAD ABD EL-MOTAGALLY ASSAAD in Cairo.

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Fragment of a letter for the supply of garments.

Inv. n° 631. IVth Century of the Hiġra (Xth Century A. D.).

Light-brown, strong paper. 14.3×18.3 cm. The writer began the letter on the recto and having filled up the sheet, he turned it over and continued the text in the same direction as on the recto. Then he turned it upside down and wrote the address, the lines of which now run in the reverse direction to the first lines on the recto. At a distance of 5 cm from the upper margin a *selis*-joint 1.6 cm wide, is visible. The letter was folded parallel to the lines from bottom to top, the widths of the successive folds being: $1.9 + 1.9 + 2.9 + 2.8 + 2.6 + 1.9$ cm.

Place of discovery al-Ušmūnain.

Unfortunately the letter is torn off at the left and bottom so that about one half of it is gone.

On the recto :

- ١ بسم الله الرحمن الرحيم
- ٢ كتابي يا بنى وسيدى وكبيرى اطال الله بقاءك يوم الاحد لليلتين خلتا من ذى القعدة ع[ين]
- ٣ وروده وذكرك رد الثوب الديباچ ولم يصل الى الا كتاب فقط وركبت الى
- ٤ ابو روح فرج ايده الله وعرفته انك قد رددت الثوب وانك تحتاج الى
- ٥ فى الدنانير واذا اخذت الثوب حملته اليه واخذ منه الدنانير وادفعها
- ٦ لسارعت اليه ولكنك شفقت علي لما تعلم من ضيق صدرى وليس ثم الا ذلك

Recto: 1. بسم is dotted in the Ms. — 2. بقاءك is fully dotted in the original. — 3. Ms. فقط, الثوب, وذكرك — 4. The following words are provided with dots: الله, وعرفته, انك, الثوب and — 5. اذا, اليه, حملته are pointed in the archetype. — 6. Words dotted in the original are: ليس, علي, شفقت, ولكنك, اليه, لسارعت.

٧ بلوغى محامى مع سيدنا مولانا ايده الله فان صـ[ل الله ذلك فيهما ونعمه
وان بكر الاجير]

٨ [بدا باثباتنا استعلمنى رحبى المقام فانا] . سعت لرحه

٩ [. لافعه ولجمه]

On the verso :

١ [ل اطل الله بقاه يستعجله ويوعده ذلك جميل]

٢ من [زيد الامير اطل الله بقاه ويعرفه اختلال حاله وان الاسفار .]

٣ فى هذا اليوم والكتاب معه اعنى مع ابى الحسين ايده الله واعلم ذلك
ان شا الله]

Address :

١ [من اخيه عبد الله بن ملك]

٢ [سيدى ابو سلمة عبيد بن اواد القيسى ادام]

الله عزه

On the recto :

1. In the name of God, the Compassionate, the Merciful.
2. I am writing, O my brother, lord and elder — may God prolong your life — on Sunday, two nights having passed of Du'l-Qa'da, in a[state of.....
3. its arrival. You mentioned the return of the garment, the garment of silk, while nothing but a letter has been delivered to me. So I rode[to
4. Abû Rauḥ Farag̃ — may God strengthen him — and I informed him that you have already returned the garment and that you need[

Verso : 1. Ms. يستعجله — 2. The words ويعرفه, اختلال, وان and الاسفار are thus dotted in the original. — 3. اليوم is provided with dots in the archetype. — 8. The words following المقام (which is uncertain) are not clear, the ink being faded, in some parts to invisibility.

5. concerning the dînârs and as soon as I get the garment I may deliver it to him and take over from him the dînârs and hand them over [

6. and, indeed, I hastened towards him. But you may have pity on me for what you know of the anguish of my heart, and there is nothing (to be found) there but thi[s at

7. my arrival with our lord and patron—may God strengthen him. But when God has this into them both, and has prospered him, and when Bakr, the journeyman, has ... [

8. [] correctly informing us has taken information from me concerning But I []

9. [] [

On the verso:

1. [] I—may God prolong his life—urges him and promises this to him as a favour [

2. ... b. Ya]zîd, the *amîr*, whose life God prolong, and he may inform him of the disorder of his condition and that the travellers [

3. this day, while the letter is with him—I should say with Abu'l-Ḥusain—may God strengthen him—, and take note of it, if God wills.

Address:

1. [] from his brother 'Abdallâh b. Malik

2. [] my lord Abû Salama 'Ubaid b. Awwâd, originating from al-Qais, may God cause his might to continue.

Address: For the *nisba* al-Qaisî cf. AD-DAHABÎ, *Muštabih*, p. 434, AS-SUYÛTÎ, *Lubb al-Lubâb*, p. 215 and AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 468^r_{16ff.}

308

(Pl. XI)

Order to purchase different garments.

Inv. n° 405. IVth Century of the Hîġra (IXth Century A.D.).

Light-brown, tolerably fine paper. 17.8×8.8 cm. The text is written in 6 lines on the recto in black ink in a skilled but somewhat

flowing hand (A). Diacritical points frequently occur, *Sîn* is occasionally provided with a slanting dash. On the back a short minute is written by another hand (B) in black ink on the left upper edge. The paper was folded in the middle and four times parallel to the lines from bottom to top, the widths of the successive folds being: 2+2.3+2.7+2 cm.

Place of discovery unknown.

The piece was cut off with scissors from a larger sheet of paper. There are some mutilations along the folds and a piece, about 1.9 cm. wide, has been torn off from the left side so that the endings of the lines are lost. There is a blank space between the words *الله* and *وثوب* in line 3.

On the recto:

١ بسم الله الرحمن الرحيم احب ان تشتري لى اعزك الله اذا رزقك الله
السلامة وبلغك]

٢ باربعة طرز حفيه مليح الرقعة رطب خليع فيه بقيا ألبس اراسى بثلاثة
دنانير

٣ كل أعجب الى ان شا الله وثوت شى جديد خفيف واسع العرض]

٤ من تسعة اشبار بوجه ولا شبت خفيف الوقع رقيق الحواشى مليح]

٥ مطور بسواد او بحجرة طواز رقيق شطوى ان شا الله وثوب تربولى عـ]

٦ معسولة ان شا الله وحسبى الله وتعم الوكيل]

On the verso:

حاجة ابو جعفر

Recto: 1. Ms. رزقك سترى. — 2. The following words are dotted in the original:

3. The words *شى*, *جديد* and *خفيف* are dotted thus in the archetype. — 4. Diacritical points occur in *الوقع* and *اشبار* — 5. Only *رقيق* and *وثوب* are thus dotted in the Ms. — 6. *شا* is pointed in the archetype. *Sîn* in *معسولة* and *حسبى* (both destitute of diacritical dots) is provided with a slanting dash.

Verso: *جعفر* is dotted in the Ms.

On the recto :

1. In the name of God, the Compassionate, the Merciful. I should like you to buy [....] for me—may God exalt you—, when God grants you his protection, and bestows upon you[

2. with four *tirāz* (borders) from Ḥaffa, with pretty trimmings, soft, worn, durable, completely wrapping, for three dīnārs

3. all that astonishes me greatly, if God wills; further a garment, a new article, light, full in wid[th

4. nine spans in front, not clinging (but) easily flowing, from with fine seams, pretty[

5. with black or red borders, soft to the touch, delicate, made in Ṣaṭā, if God wills. And a garment from Tarbūla for an eighth [

6. correctly counted out, if God wills. And my sufficiency is God, and He is the best trustee. [

On the verso :

Matter of Abū Gaḥfar.

2. حَفِيَّة probably refers to fabrics made in al Ḥaffa west of Aleppo (cf. YÂQÛT, *Muḡam*, II, p. 296₁₋₃), or to the weaver's tool called حَفّ (a kind of shuttle) which served for the fabrication of this sort of cloth. It was later especially made in Naisâbûr (حنّى نيسابورى); cf. AL-MUQADDASÎ, BGA III, p. 323_{13ff.}. (من نيسابور ثياب البيض الحفّية والعمائم الشمجانية الحفّية).

5. The *nisba* Ṣaṭawî, recurring in PERF n° 649₆ (منديل شطوى معلم للحمام) refers to the town of Ṣaṭā in the Delta, which was famous for its fine fabrics. Numerous fabrics, made in Ṣaṭā, are preserved in the Textile museum in Washington and in other collections; cf. E. KÜHNEL, Catalogue of dated Tiraz Fabrics (Washington 1952), p. 47f., 65: 3, 43, 52, 55, 64, 68, 84, 106. Cf. Encyklopädie des Islām, IV, p. 854 (Art. *Tirāz*), J. MASPERO- G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, p. 112 f. By Tarbūla a fortress of that name in Sicily may be meant; cf. YÂQÛT, *Muḡam*, I, p. 834₁₈.

309

(Pl. XI)

Letter referring to the supply of drugs and books.

Inv. Ta'rîh n° 1741 h. IIIrd Century of the Hîgra (IXth Century A.D.).

Yellowish-brown, strong papyrus. 16×23.8 cm. The letter is written on the recto in 11 lines in black ink at right-angles to the horizontal fibres in a clear, bold, skillful hand addicted to ligatures; diacritical points are occasionally added. The address is written by the same hand on the back in black ink parallel to the vertical fibres. Below it and separated by a blank space of 5 cm. another scribe has written two lines as a pen-trial in black ink in the same direction; they consist of the Basmala and the introductory formula of a private letter (اطال الله بقاءك وادام عزك وكرامتك وسعادتك). The letter was formerly folded in the middle and parallel to the small margin from right to left and then from bottom to top, parallel to the lines, the widths of the successive folds being: $3.8 + 3.2 + 2.6 + 2.6 + 3.2 + 2.8 + 2.5 + 3.2$ and $1.8 + 1.9 + 2.2 + 2 + 1.9 + 2.5 + 2 + 1.8$ cm. respectively.

Place of discovery unknown.

The upper right edge of the papyrus is broken off and there is some mutilation along the folds and in the middle. The text on the verso is damaged, the transverse layer of the papyrus having entirely disappeared in some places.

١ [بسم الله الرحمن الرحيم] [سبنا الله ونعم الوكيل]

٢ [اطال الله بقاءك وادام عزك وكرامتك وسعادتك]

٣ [واتم نعمته عليك وزاد في احسانه اليك و . . .] [رجميل مواهبه لديك وفضله
[عندك]]

٤ [والحمد لله رب العلمين كثيرا]

3. رجمل is dotted in the Ms. Nothing but scanty remains have survived of عند —

4. Only the foot of Alif in كثيرا is preserved.

- ٥ احب منك اكرمك الله ان تتفضل [تو] جه الي دفاتر ملاح اكون
 ٦ اقرا فيها وتوجه الي قليل استر [ك] و [قليل لبان ذكر خالص ومصطكا
 ٧ ذكر خالص وتوجه الي دفاتر و-] [رلك الذي اعرف انها عندك
 ٨ حتى اقرا فيها وانا اعزم على الخروج اليوم اقبلك في هذه الايام اذا
 قدما [] ي
 ٩ من عندك ان شا الله خص نفسك مني بافضل السلم كثيرا وعلى والديك
 ١٠ السلم كثيرا وعلى الصبية وعلى جدتك السلم كثيرا الدعا مثل الصبر وهو
 ١١ منه

Address on the verso:

- ١ لابي الخي- [ر] اطال الله- به بقاءه وادام عزه من فلان بن فلان
 ٢ [

1. In the name of God, the Compassionate, the Merciful.] Our [sufficien]cy is God, and He is the best trustee.
2. [May God prolong your life and may He cause your might, honour,] strength and happiness [to continue]

5. The supplement [تو] جه is not quite certain, though probable. Vestiges of the Tâ and a portion of the tail of Wâw are still visible. The following words are provided with dots: الي (the dots being within the bend), دفاتر and اكون. — 6. Only فيها and لبان are pointed. The letter preceding وقليل is completely destroyed by peeling. — 7. دفاتر, الي, and الذي are fully dotted in the archetype. The following word is almost completely destroyed, the upper layer of the papyrus having detached itself. Perhaps we ought to read [محصص] لك. — 8. The only letters pointed are Yâ in فيها and Qâf in قدم.

Address: The second line is almost completely destroyed by the peeling. Only vestiges of about 4 letters are recognizable.

3. [and complete his favours towards you and increase His benefits unto you and] pleasing favours before you and His bounty [upon] you.

4. [] and [] praise be often to God, the Lord of all created beings []

5. I wish from you that you would have the kindness to [dis-] patch to me a sailor's (?) books in which I want

6 to read, and dispatch to me some styra[x] (*isturak*) and some pure frankincense (*lubân dakar*) and pure

7. mastic (*maṣṭikâ dakar*), and dispatch to me the books of the K[ing's] Ta[les] (?) which, I know, are in your possession,

8. so that I may read therein. And I decided to go out so that I (can) meet you in these days

9. of your own, if God wills. Assign specially to yourself hearty greetings, and many

10. greetings to your parents and to the girl, and to your grandmother many greetings. The salutation is like the perseverance and it is [] than it.

Address :

To Abu'l-Hai[r] — May God prolong his life [and may He cause his might to continue—from-So and So, son of So and So,]

.....[

1. The words *حسبنا الله ونعم الوكيل* are a literal quotation from the Qur'ân III 173 (167). The same formula recurs at the end of the letters APRL VI n° 23₂₀ (p. 56), PER Inv. Chart. Ar. 1768_r, 2129_r, 7478, P. Berol. 8161 ult., of the order PERF n° 711₆ and of the documents APRL III n° 7₆ (p. 24), P. Strassbg. Arabe 118₈. Cf. P. Cair. B. É. Inv n° 322₈, 405, 445_r₁₁, 458₉.

2. The restoration, based on APRL VI n° 9_{2f}. (p. 41), PERF n° 653₂, 902₂ (cf. K. JAHN, *Vom frühislamischen Briefwesen* n° 5,15, *Arch. Or.* IX, p. 181, 194) makes no pretensions to complete accuracy.

5. It would be of some interest if we had more detailed information about the favourite reading of the sender.

6. As to *lubân dakar* see A. GROHMANN, *Südarabien als Wirtschaftsgebiet*, I, Wien, 1922, p. 146 f., M. MEYERHOF, *Der Bazar der Drogen und Wohlgerüche in Kairo*, *Archiv für Wirtschaftsforschung im Orient* 1918 fasc. 3/4, p. 202; for mastic, the resin of *Pistacia Lentiscus* L. cf. A. GROHMANN, *op. cit.*, I, p. 111, Annotation 1, M. MEYERHOF, *op. cit.*, p. 203. Both drugs were generally employed for fumigation.

9. As to this formula cf. PERF n° 768₁₄ *خص نفسك بالسلم كثير* and PERF n° 771_{10f} *أخص نفسك منى بالسلم والسلم عليك* (cf. A. GROHMANN, *Texte zur Wirtschaftsgeschichte Ägyptens in arabischer Zeit*, *Arch. Or.* VII, 1935, 1.º 2,3, p. 440, 444).

10. The formula *الدعا مثل الصبر* recurs in n° 356₁₀ (p. 170). Besides *الخَيْر* the vocalization *الخَيْر* or the spelling *الجبر* would also be possible according to AD-DAHABÎ, *Mustabih*, p. 193 f.

310

Letter for the supply of unknown goods.

Inv. n° 659^v. IIIrd Century of the Hīra (IXth Century A. D.).

Light-brown, thick papyrus. 19.1 × 11.8 cm. On the recto there are seven incomplete lines from a private letter written in black ink in a clear, skilled hand at right-angles to the horizontal fibres. Diacritical points are lacking, but Sîn is occasionally provided with a slanting dash. The back bears a letter for the supply of unknown goods, of which 13 lines, written in black ink in a somewhat thick but not inelegant, clear hand, run parallel to the vertical fibres. The only letter dotted is Tâ in *جعلت* (l. 2). The letter was folded parallel to the lines from bottom to top, the widths of the successive folds being: 0.8 + 2.2 + 2.4 + 2.2 + 0.8 + 2.1 + 2 + 2.4 + 3 + 1 cm.

Place of discovery al-Ušmûnain.

The papyrus, which was cut off with scissors from the letter on the recto, the left half of which is therefore gone, is poorly preserved and torn off at the top, bottom and on the left side. There is a margin, 2 cm. wide, upon the right side.

On the verso:

- ١ بسم الله الرحمن الرحيم [حيم]
- ٢ جعلت فداك ومد الله عمرك واتم نعمتك
- ٣ لو كان اعزك الله عندنا رسولي
- ٤ لم نملك مثل هذا ورجونا ايديك
- ٥ الله ان تصيب من بعض حاجتك
- ٦ وقد بلعنا ان عند رجل يقال له حـ
- ٧ شى جيد بثمان دينار وقد وجهنا . . .
- ٨ بالثمان فيحب اهل المدينة ان تتفضل
- ٩ بان تامرني من بعض حاجتنا الساعـة
- ١٠ ولا تطفى عنا فاني انا اعنى على الشيوخ
- ١١ الى ابي القسم وقد سال مجيك
- ١٢ الساعة ولا تتخـاـص
- ١٣ تخـرـج [] []

1. In the name of God, the Compassionate, the Merciful.
2. May I be made your ransom and may God lengthen your life and complete your benefits.
3. If—may God exalt you—our messenger had been with us,

2. Ms. جعلت . — 7. Nothing but the tops of three *hastae* are preserved at the end of the line. Perhaps we ought to supply اليك . — 8. Final Lām is partially mutilated. — 12. The letter following Lām at the end of the line, of which only a portion is preserved, seems to be Ṣād or Ṭā. — 13. The angle of ج is still visible, the supplement is therefore quite probable. The rest of the line is destroyed, only an upright stroke having survived.

4. we should not have delivered such a thing to you, and we hope—
may God
5. strengthen you—that you have got a portion of your wants.
6. We have already been informed that there is with a man, called
H. []
7. something excellent for an eighth of a dînâr, and we have
already dispatched []
8. for the price. Now the townspeople would like you to be kind
enough
9. to give me orders, at once, concerning some of our wants,
10. and do not conceal (anything) from us; for, indeed, I allude to the
going
11. to Abu'l-Qâsim. He has already demanded that you should
come
12. at once, and do not sa[ve (yourself) (?) ...]
13. and go []

311, 312

(Plate XII)

Letters concerning the supply of various articles and the handing
over of a handbill

Inv. n° 326. IIIrd/IVth Century of the Hġra (IX/Xth Century A.D.).

Yellowish-brown, strong paper. 14.2 × 18.6 cm. The recto bears a private letter concerning the supply of various articles, while the other side is covered with a letter concerning the delivery of corn and the handing over of a handbill, written by a different hand. The text on the verso is continued on the recto, where the concluding three lines are written below, but in the reverse direction from, the text n° 311. Both texts are in black ink and partially dotted. The vigorous but inelegant handwriting points to the end of the third or the early part of the fourth Century of the Hġra. The paper was folded parallel to the lines from bottom to top, the widths of the successive folds being: 0.4 + 1.7 + 1.2 + 1.2 + 1.9 + 2.2 + 1.9 + 2.4 + 1.1 cm.

Place of discovery unknown.

The Basmala and the introductory formulae of both the letters are missing, the left upper edge and the openings of the lines on the right are torn off. The last line of n° 311 and the two last lines of n° 312 on the recto have suffered severely from abrasion.

The letter on the recto is interesting chiefly because of its quoting the price of cotton about the end of the third or the early part of the fourth Century of the Hiġra.

On the recto :

- ١ [بسم الله الرحمن الرحيم]
- ٢ [اطال الله بقاءك وادام عزك وكرامتك وجعلني من كل الأسوأ فذاك اني اطلب الخروج الى المقدر في سفينتي
هذه فـ(ما) شتري لي قليل زنبق ودكن وزيت فلسطيني]
- ٣ [س ربحية تسع وقيمة وفيه تعمل لي عليها علب وتملاها
لي زنبق وارجوا ان تكون قد]
- ٤ [القسط] الكبير من القلي ونحن نتوقع قدومك لسكائبك الى
ولم احمل الجداول وركب الليك وقد اكثر التي

2. Ms. فاشتري for فسري. — 3. Words dotted in the Ms. are ربحيه, تسع and رنو — 4. The only letter dotted is Qâf in القلي.

-[مه ان شا الله حتى تنفذ السلم كثيرا مع الكتاب

نجبرك وحالك ومهماتك

5

[قليل قطن يابا مقطاني وسعر القطن عندنا سبعة

ارطال بدينار وحسبي الله وحده

6

[في هذه السنة سارة كلها تقرا على الشيخ ابراهيم

السلم عد..... سقوه ان عمارته مستقيمة

7

On the verso:

- ١ [بسم الله الرحمن الرحيم]
 ٢ [اطل الله بقاءك وادام عزك و] كرامتك وتأييدك وسعادتك وسلامتك وحياطك واتم نعمته عليك وجعلني
 من الاسوا كلها
 ٣ [فداك] س مراى المحجة عن حال سلامته فى الخير ومساءلك وجميع عائلتك بالخير
 فى كل عافية ووصلت
 ٤ [رقعتك] - لدى سلامتك ادامها الله لك وقد كنت قبضت القمح من الغلمان وهو
 ستة ارادب
 ٥ [. المنم غلة كثيرة بالبلد كله فبلغت كلها فوجدت اخذها ودوابك على
 افضل سارك]

2. For the supplement to the beginning of the line cf. APRL VII n° 29₂ (p. 76). — 3. Apparently the scribe wrote *بسم* by mistake for *ومسالك*. — 4. Words partially dotted are *ص* (which is corrected from another word), *الغلمان* and *سته*. — 5. The only word dotted is *المنم* (but the dot may also belong to the preceding letter).

- ٦] وقد صاع الشماس فلم تذكرها لى فى كتبك وقد عجزوا عنها النصارا وطلبوا الشركة
 ٧] بذلك او ما اليه وندموا حيث لم يسلموها اليك والله الله لا سلم الخط الذى معك
 ٨] الدنانير بادفوا فان كنت دفعت اليه الخط فاسترجعه منه تقرا على ابى عبد الله
 ٩] السلم - [أربه قد خرج دينار اكثره فتكون علمت عبده ليتقدم الى الشيخ ايده الله
 فى معاونته ان شا الله

On the recto:

انصفه قسط قطران نافف العم اريبيه ١٠

Address:

١١] الى عبد الحامى بن يزيد الكندى اطل الله بقاءه من أخيه محمد بن يز[يد]

١٢ وادام عزه وتاييده وسلامته ونعمه

6. The following words are provided with diacritical points: الشماس , عنها (which is a correction from منها) and وطلبوا — 7. اليه and حيث are fully pointed in the Ms. — 8. Only منه is provided with a point. — 10. The reading of this line is very doubtful. اريبيه is thus dotted in the Ms.

On the recto :

1. [In the name of God, the Compassionate, the Merciful.]
2. [May God prolong your life and may He cause your might and honour to continue and may He make me for all evil your ransom. Verily I require (your) departure to al-Muqaddir in this my ship (?); so buy for me a little oil of jasmine and blackish colour (?) and Palestinian olive-oil
3. [a ...] ... for scents containing one ounce, and you may make therein for me at her expenses boxes and fill them for me with oil of jasmine, and I hope that you have already
4. [] the great [xestes] of sesame-oil, and we expect that you will set to write to me, and I can not bear (any longer) the dispute, while he rode to you. And he has already added to that
5. [] if God wills, till you transmit many greetings with your letter (informing me) about your news, condition and your enterprises.
6. [] little of cotton, O Abû Maqtalenâ, the price of cotton being with us one dînâr for seven pounds (ratl), and my sufficiency is God alone.
7. [was] in this year entirely pleasing. Greet the master Ibrâhîm and that his building is in good order.

2. It is only with reservation that I can give the supplement to the beginning of this line, for which cf. APRL VII n° 2_{3f.} (p. 92).

Since the number of letters to be supplied is uncertain, one of the longer customary formulae occurring in APRL VI n° 8_{2f.} (p. 40), 10₂ (p. 42f.), 13_{2f.} (p. 46), 22_{2f.} (p. 54), 34_{2f.} (p. 79) may equally well come into consideration. As to the name المَقْدَر cf. YÂQÛT, *Muġam.* IV, p. 124₁₅. Oil of jasmine (زنبق), made specially in Damietta from the white jasmine which is very common in Egypt, was preferably used as a perfume by women, but also formed a component part of the perfume named *sukk*; cf. *Abdollatîphî Compendium memorabilium Aegypti arabice* ed. J. WHITE, p. 32, S. DE SACY, *Relation de l'Égypte, par Abd-Allatîf*, p. 35f. 130, E. WIEDEMANN, *Über arabische Parfüms, Archiv für Geschichte der*

Medizin VIII, 1914, p. 84, *Beiträge zur Geschichte der Naturwissenschaften* XLVIII, 1916, p. 337. زنبق is mentioned, too, in P. Cair. B. É. Inv. n° 118^v and PERF n° 873₇. The shrub (*zanbaq*) corresponds to *Jasminum Sambac* L., while *yâsemîn* is *Jasminum officinale* L. or *J. grandiflorum* L. (cf. P. ASCHERSON and G. SCHWEINFURTH, *Illustration de la flore d'Égypte*, MIE, II, p. 103).

Although the olive-tree (*zaitûn*, *Olea europaea* L.) was cultivated in Egypt, especially in the Fayyûm (cf. M. SAVARY, *Lettres sur l'Égypte*, II, Paris 1786, p. 42f.; A. v. KREMER, *Aegypten* I [Leipzig, 1863], p. 215; P. ASCHERSON and G. SCHWEINFURTH, *op. cit.*, p. 103; G. SALMON, *Note sur la flore du Fayyôûm d'après an-Nâboulsî*, BIFAO I, [1901], p. 26), the best olive-oil was nevertheless imported from Syria, where Nablûs was a centre of oil-cultivation (cf. A. MEZ, *Die Renaissance des Islâms*, Heidelberg, 1922, p. 409, 457). Apparently this place is referred to in the expression زيت فلسطين, occurring in PERF n° 711₂, 760₇, P. Cair. B. É. Inv. Ta'rîh n° 1946₄, PSR n° 118^r. Oil is frequently mentioned in Arabic papyri (cf. PERF n° 627₃, 772₂, 7, 10, 781_{3f}, PER Inv. Ar. Pap. 1434₁, 8352, 8739₂). The oil-trade was practised specially by Christians, the majority of oil-men bearing Christian names (P. Cair. B. É. Inv. n° 501₈, بوله الزييات, P. Wessely A 42₂, اصطفن الزييات, PERF n° 853₉, باونه الزييات, PER Inv. Ar. Pap. 7489^r a line 4 مينا الزييات). For oil-presses see vol. I, p. 166f. and AL-MAQRÎZÎ, *Hitat*, I, p. 107₉. The price of oil was irregular; while in P. Lond. IV n° 1414 (beginning of the VIIth Century A.D.), lines 82 and 199, 6 xestes of oil cost $5\frac{1}{2} + \frac{1}{4}$ carat and $6\frac{1}{2} + \frac{1}{4}$ carat respectively (p. 136, 145), 12 xestes are obtained for one solidus within the dioicesis and 20 outside (line 86 and p. XXXVIII), or 10 xestes for $\frac{1}{2}$ solidus according to n° 1375₁₆ (711 A. D., p. 49); SEVERUS B. AL-MUQAFFA', *Historia Patriarcharum Alexandrinorum* ed. C. F. SEYBOLD, p. 151₁₄ states that the price of oil sank before 717 A.D. to a hundred *qists* for a dînâr.

6. Cotton is mentioned too in PER Inv. Ar. Pap. 8337, seed of cotton in the private letter P. Monneret IV₁₄ *Isl.* IV/3, p. 268, 270). For the cultivation of cotton in Egypt in the XVIIIth Century, cf. A. v. KREMER, *Aegypten*, I, p. 182, 206-209; F. L. NORDEN, *Beschreibung seiner Reise durch Egypten und Nubien*, p. 480. On the whole matter D^r MAMOUN

ABD-EL-SALAM, *The cotton plant in Egypt in history with special reference to Egypt* (Cairo, 1938), pp. 23ff. For the name مقطنى, corresponding to Μαγδαληνή cf. vol. I, p. 172 (n° 57_{2ff.}), as to the formula وحسي الله وحده vol. III, n° 199₈ (p. 183).

On the verso :

1. [In the name of God, the Compassionate, the Merciful.]
2. [May God prolong your life and may He cause your might,] honour, strength, happiness, safety and protection to continue and may He fulfil his loving kindness unto you and make me for all evil
3. [your ransom] to see the proof in the condition of safety in good state, and your needs and all your family in beneficence in all health: there has arrived
4. [your note] your safety—may God cause it to continue for you—, and I have already received the wheat from the mates, and this comes up to six artabas
5. [.....] abundant corn in the whole country; now it became all ripened, and I found the gathering of it and your hackneys in the best (condition that may) make you happy
6. [.....] and he has already frightened the deacon. But you did not mention it to me in your letters. And the Christians were not equal thereto and demanded the company
7. [.....] therewith he gave him a wink; and they repented because they had not handed it over to you. By God, (O) God, he has not handed over the handbill which is with you
8. [.....] the dînârs in Edfû; but if you have delivered the handbill to him, I shall take it back from him. Greet Abû 'Abdallâh
9. [.....] ... He has already paid one dînâr more. So you have let his slave know, that he is gone to the master—may God strengthen him—to help him, if God wills.
10. a xestes of pitch

Address :

11. [T]o 'Abd al-Ḥamī... b. Yazīd al-Kindī—may God prolong his life

12. and may He cause his might, strength, wellbeing and prosperousness to continue— (11) from his brother Muḥammad b. Yaz[īd].

8. As to the signification of خط see n° 306₂₁ (p. 75), and n° 335₄ (p. 137) for Edfû n° 299₆ (p. 54).

313

Complaints about defective delivery.

Inv. n° 413. IIIrd Century of the Hīra (IXth Century A.D.).

Yellowish light-brown, strong papyrus. 14.8 × 4.9 cm. On the recto are four lines written in black ink, at right-angles to the horizontal fibres, in a clear, regular hand pointing to the first half of the third Century of the Hīra. Diacritical points are lacking.

Place of discovery unknown.

The fragment, which comes from the middle of the letter, has been cut with scissors from a large piece of papyrus. It is in good condition as far as it is preserved. The last line is much damaged.

١ [وجهه ظروف فاعلم انك
٢ [الف وخمسة مائة ظرف ولم يدفع الى الا الف
٣ [من الاف كما باعوا وذكر ان مرقوره اخذ المال فلها
٤ [..... على مرقوره

1.] to (?) dispatch to him (?) receptacles. Now know this
2.] thousand and five hundred receptacles, but he did not hand over to me (more) than a thousand
3.] of the little, as they have sold. And he reports that Merqûre has taken the money. But when
4.] du[e] to Merqûre.

4. Only the upper parts of the ± 19 letters have survived of this line.

314

Request to go to al-Ušmûnain together with others for the purpose of transporting corn.

Inv. n° 296. IIIrd Century of the Hġra (IXth Century A.D.).

Light-brown, fine papyrus. 12×25.4 cm. The letter is written in 6 lines on the recto in black ink at right-angles to the horizontal fibres. Diacritical points are sparingly added. From the character of the clear, elegant hand of the skilled clerk, the letter is to be ascribed to the third Century of the Hġra. Verso blank. The letter was folded from bottom to top parallel to the lines, the widths of the successive folds being: 1.8+2.3+2.1+2.7+2.5+0.6 cm.

Place of discovery unknown.

In a good state of preservation, although the left side of the letter is broken off. It is not clear how much is lost of the endings of the lines.

- ١ بسم الله الرحمن الرحيم
 ٢ سر على بركة [الله] وعونه الى الاشمونين . . .
 ٣ وهم الحرث بن الليث ومحمد بن فضيل وعبد الرحيم بن تنوس وا
 ٤ القرى الخراجيات لحمل ما في ايديهم من القمح والاتبان الى القـ [ا]
 ٥ وحذر إياك التقصير في ذلك أو الميل الى مصانعة وسالك مـ
 ٦ ان شا الله
]

1. In the name of God, the Compassionate, the Merciful.
2. Go—with the blessing and help of God—to al-Ušmûnain [
3. viz. al-Hârīt b. al-Lait, Muḥammad b. Fuḍail, 'Abd ar-Raḥīm b. Tanos (Tanûs) and A[
4. the *harâġî*-villages, to convey what wheat and straw is in their hands to the ... [

2. The last word is illegible.— 3. عبد is dotted in the Ms.— 4. Ms. الامان.—
 5. في is dotted in the original.

5. and beware of insufficiency therein or the inclination to bribery

5. if God wills.

3. Besides فضيل the reading فصیل could also come into consideration; cf. AD-DAHABÎ, *Muṣṭabih*, p. 407. For the possibilities of reading the name سوس cf. vol. II, p. 150.

4. For *harâğî*-land cf. the remarks on n° 78₅ in vol. II, p. 37.

315

Demand for the delivery of a receipt.

Inv. n° 632^r. IIIrd Century of the Hġra (IXth Century A. D.).

Light-brown, fine paper. 9 × 8.5 cm. On the recto there are the beginnings of four lines of a letter written in black ink in a fine, elegant hand (A). On the originally blank right margin an order to draft a quit-tance in 6 lines is written in black ink in another current hand (B), that of a skilled writer. The back bears an account, referring to the town of Nawâye (نواية cf. vol. II, p. 63) in two columns of nine lines, written in a fine, elegant hand (C) in black ink. Diacritical points are frequently added; the three hands obviously are to be ascribed to the third or fourth Century of the Hġra. The paper was folded in the middle and then parallel to the lines from bottom to top, the widths of the successive folds being: 0.4 + 1.2 + 1.3 + 1.3 + 1.2 + 1.5 + 1.6 + 1.2 cm.

Place of discovery al-Uṣmûnain

The paper, complete though worm-eaten, has been cut with scissors from a larger piece, but this has not affected the texts very much.

On the recto:

١ بسم الله الرحمن الرحيم
٢ ادفع اليه يا سيدى [طال الله بقاءك]
٣ البراة بما حملناه الى ش[ن]وده

1. بسم is dotted in the original. — 2. Ms. سيدى. The *hastae* of طال and the tops of the two first *hastae* in الله are still visible.

٤ وكذلك ما صالحته عليه ع [. . .] هذه

٥ الرقعة ان شا الله

٦ والحمد لله ابدا

1. In the name of God, the Compassionate, the Merciful.
2. Hand over to him, O my lord—may God p[rolong] your [li]fe—
3. the receipt concerning that which we have supplied to Šanûda,
4. and likewise that, to the payment of which I agreed in[stead of what is in]this
5. note, if God wills.
6. Praise be to God evermore.

4. As to the signification of صالح فلانا على شى عن cf. E. W. LANE, *An Arabic-English Lexicon*, p. 1714, R. DOZY, *Supplément aux dictionnaires Arabes*, I, p. 841.

6. This formula recurs several times in the papyri e. g. in n° 354₃ (P. 167) and P. Berol. 8052_{3, 13, 15, 18}, P. Lond. B. M. 4684 xv₁₈; cf. P. Berol. 15025₁₈ والحمد لله [ابد] دائما .

4. The word after عليه , of which only vestiges are recognizable, probably begins with 'Ain, the following letters, which are much worm-eaten, may perhaps be read ع[ما] .

C

Letters dealing with payments

316

Request for drawing up a receipt.

Inv. Ta'rîḥ n° 1741/5. IVth Century of the Hġra (Xth Century A.D.). Dingy-white, tolerably fine paper. 9.7 x 12.1 cm. The text is written in six lines on the recto in black ink in a cursive hand, pointing to the IV/Vth Century of the Hġra without diacritical points. Verso blank. The paper was folded parallel to the lines, the widths of the successive folds being from bottom to top: 0.7+1.5+1.6+1.6+1.8+1.9+1.5 cm. At a distance of 1.9 cm. from the upper margin a *selis*-joint is visible.

Place of discovery unknown.

Complete and very well preserved.

The papers was acquired by the Director of the National Egyptian Library on 24th December 1899.

- ١ بسم الله الرحمن الرحيم
 ٢ تفضل يا سيدى اطال الله بقالك واكتب لسيدى ابى الحسن
 ٣ ايده الله براءة عن طوبة باثنا عشر دراهما كنت دفعته اليك
 ٤ بصرة وزنها ١٧٥ بها جواز ٨٥ فصار الجمع معسول محتق ١٥٠
 ٥ فلا تؤخر عنه البراة بذلك ان شا الله
 ٦ ما صار فى جملة نفقات سيدى ايده الله حسبنا الله ونعم الوكيل

1. In the name of God, the Compassionate, the Merciful.
 2. Be so good, O my lord—may God prolong your life—and write to my lord Abu'l-Ḥasan
 3. —may God help him—a quittance from (the month of) Tybi (Ṭûbe) for twelve dirhams, which I had delivered to you
 4. in a purse weighing 13 1/2 (dirhams) therein were current 4 1/2, so that the total was 12 correctly counted out, adjusted.
 5. So do not keep back from him the quittance concerning this, if God wills.
 6. What has come for the entire maintenance of my lord—may God help him. Our sufficiency is God, and He is the best trustee.
4. For جواز see n° 354₂ (p. 167), for معسول vol. I, p. 173, II, p. 54.

317

(Pl. XVII)

Fragment of a letter dealing with payment.

Inv. n° 318. IIInd Century of the Hiġra (VIIIth Century A. D.).

Light-brown tolerably fine papyrus. 6.5×20.5 cm. The letter is written on the recto in black ink at right-angles to the horizontal fibres. The clear, somewhat stiff and irregular handwriting points, owing to a certain number of characteristics (viz. Alif turned to the right at the foot, final Alif sometimes prolonged below the line, the old form of Dâl in line 2 in عبد, the Šâd and Tâ) to the second Century of the Hiġra. With the exception of Bâ in عبد (line 2), the letter is entirely destitute of diacritical points. Verso blank.

Place of discovery unknown.

The fragment comes from the middle of the letter and is very well preserved.

- ١ [من وسط اهلنا و . . .]
 ٢ لك اخوك ابو عبد الله فاستوص به
 ٣ ما علمت حريص على الخبر يحب المعروف
 ٤ فيه فجزاك الله خيرا انظر عافاك الله
 ٥ [ع] الى طبقته الى دينر او زيادة قليل وحو.
 ٦]

1.] ... from the midst of our family and [
 2. ... your brother 'Abdallâh; so let him be recommended to you [
 3. and he is], as far as you know (it), exceedingly greedy (to obtain) the news, and would like the favour[
 4. thereabout; so may God repay you well. Look—may God give you health — [
 5. according to his rank up to one dînâr or a little more and [
 6.

3. Cf. *APRL* VIII n° 86 (p.96) فاني حريص على سرورك.

1. The tops of the letters are broken off; ±3 characters are missing at the end of the line. — 2. عبد is dotted in the original. — 6. Nothing has survived of this line but the upper parts of 13 letters.

318

Letter referring to a bill which the writer wishes to examine.

Inv. Ta'rîḥ n° 1946 b^r IIIrd Century of the Hīḡra (IXth Century A. D.).

For description see n° 303 (p. 61, 62).

١ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

٢ مَدَّ اللَّهُ فِي عَمْرِكَ وَأَتَمَّ نِعَمَهُ عَلَيْهِ]

٣ ابْنِي بَكْرًا كَرَّمَهُ اللَّهُ جَرِيدَةً وَلَمْ أَعْرِفْ مَا]

٤ لَنَا فِيهَا النَّظَرُ وَإِنِّي لَمُسْتَحِقٌّ ذَلِكَ مِنْكَ]

٥ تَعْرِفْنِي مَا أَثْبَتَ عَلَيَّ فِيهَا إِنْ شَاءَ اللَّهُ]

1. In the name of God, the Compassionate, the Merciful.

2. May God lengthen your life and may He fulfil His loving kindness unto [you from]

3. Abû Bakr – may God benefit him – an account, and I do not know what [

4. us to have a look into it. Verily, I have certainly the right thereto from your side [

5. you may inform me about that which he has registered therein to my debit, if God wills.

319

Dunning letter respecting repayment of a debt.

Inv. n° 113. IIIrd Century of the Hīḡra (IXth Century A. D.).

Yellow, tolerably fine papyrus. 8.2 × 13.7 cm. The letter is written on the recto in five lines in black ink at right angles to the horizontal fibres. On the back one line appertaining to another letter has been

3. بَكَر and حَرِيدَة are dotted thus in the original. — 4. Ms. النظر and لمستحق; the Sîn of the latter word (as also Sîn in the following line) are provided with a slanting dash.

written in black ink parallel to the vertical fibres. The handwriting of both texts points to the third Century of the Hīġra, diacritical points are lacking. The letter was folded from bottom to top parallel to the lines, the widths of the successive folds being: 1.8+3.2+3.1 cm.

Place of discovery unknown.

Complete and very well preserved.

١ بسم الله الرحمن الرحيم
٢ جعلت فداك
٣ انظر الدينار الذي قبضته من مفلح
٤ بن يعقوب المعلم فابعث به الى ان شا الله
٥ حفظك الله وجعلت فداك

1. In the name of God, the Compassionate, the Merciful.
2. May I be made your ransom.
3. I look for the dīnār which you have taken over from Mufliḥ
4. b. Ya'qûb, the teacher. So send it to me, if God wills.
5. May God guard you and may I be made your ransom.

320

Debenture in the form of a letter.

Inv. n° 636^v. 328 A.H. (18th October, 939 to 6th October, 940 A.D.).

Dingy-white, strong paper. 16.2×18.5 cm. On the recto 4 incomplete lines of a private letter are written in an elegant, skilled hand (A) in black ink without diacritical points. The verso of the sheet, which has been cut off with scissors from the letter on the recto, has been used by a scribe, showing a cursive hand addicted to ligatures (B), for a letter in five lines, written in black ink, containing the acknowledgment of a debt. Diacritical points are entirely lacking. The letter was folded parallel to the lines, the widths of the successive folds being from bottom to top: 2.2+2+2+2.4+2.4+2.3+3 cm.

Place of discovery al-Uṣmûnain.

Complete and well preserved.

- ١ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ٢ اقر يا ابا عمر ان قبلى دينارين وثلاث وثمان دينار منها معسولة دينارين والباقي
 ٣ قطع ادفع ذلك اليك اى وقت اردت لا ادافع بذلك ولا <ا> احتج فيه
 ٤ بحجة {بوجوه} بوجه من الوجوه والاسباب كلها وذلك لسنة ثمان وعشرين
 ٥ وثلثمائة وكتب محب بن الحسن الجبان بخطه الواحد القهار

1. In the name of God, the Compassionate, the Merciful.

2. I acknowledge, O Abû 'Umar, that I am in debt to the extent of two dînârs and a third and an eighth of a dînâr, two dînârs thereof being correctly counted out and the rest (small)

3. change. I shall pay this to you any time you want. I shall not delay (the payment) thereof nor shall I bring forward any pretext in respect thereto for {any cause},

4. for whatever cause or reason there may be, and this till the year three hundred

5. and twenty-eight. Written by Muhibb b. al-Ḥasan, the cheese-monger, in his (own) handwriting. The only One, the Subduer.

3-4. For this formula cf. vol. II, n° 99_{6f.} (p. 112).

5. There are two possibilities of reading the name محب. According to AD-DAHABÎ, *Muṣṭabih*, p. 466 we have the choice between مُحِب and مُحَب.

321

(Pl. XIII)

Dunning letter for an account.

Inv. n° 665^v

IIIrd Century of the Hīra (IXth Century A. D.).

Light-brown, tolerably fine papyrus. 17.2×7 cm. On the recto three

2. Qâf in افر is dotted in the original, both dots being united to a slanting dash.— 3. يحتج is a mistake for بوجوه احتج is superfluous.

lines of a short communication are written in black ink parallel to the horizontal fibres in a sloping elegant hand without diacritical points. On the verso a dunning letter for an account, of which only 12 lines are preserved, is written in black ink parallel to the vertical fibres. Diacritical points are occasionally added. From the character of the handwriting both the texts are to be ascribed to the third Century of the Hīġra. The letter was folded at right-angles to the lines, the widths of the successive folds being from right to left : $1.2 + 1.9 + 1.8 + 1.6$ cm, and parallel to the lines, the widths of the successive folds being from top to bottom : $2.8 + 3.3 + 3.3 + 3 + 2.8 + 2.3$ cm.

Place of discovery al-Ušmûnain.

The papyrus is much tattered at the bottom, so that only fragments of words have survived of the last two lines. The Basmala has partially faded. The piece was cut with scissors from a larger sheet.

On the verso:

- ١ بسم الله الرحمن الرحيم
- ٢ انعم الله صباحك
- ٣ واطال بقاءك وجعلني فداك
- ٤ احب حبك الله ان
- ٥ تتفضل وتوجه الى
- ٦ بهذا الحساب
- ٧ اليوم فاني احتاج
- ٨ ان ابعث به الـ[ى]
- ٩ مصر ٢ ثما[نية]

1. بسم is dotted in the original. — 2. Ms. صباحك , انعم — 4. The dot in أحب and حبك is in the Ms. — 8. Ms. به , رابعت — 9. The group of letters between في (which is doubtful) and ثما[نية] is rather illegible. Perhaps one ought to read حق[م] راعى .

..... ١٠ دنانير

١١ وقد [ار]دت ان احـ[] .

١٢ اسـ[] كـ[]

1. In the name of God, the Compassionate, the Merciful.
2. May God give you a happy morning
3. and may he prolong your life and make me your ransom.
4. I should like you — may God love you —
5. to be so kind as to send me
6. this account
7. to day. For I, indeed, want
8. to send it t[o]
9. Cairo (Miṣr) for pa[s]ture tax (?) ei[ght]
10. dînârs
11. And I already de[si]red that
12.[].....

322

(Pl. XIV)

Letter dealing with payment with mention of depreciated coins.

Inv. n° 599. IIIrd Century of the Hiġra (IXth Century A. D.).

Dingy-white, tolerably fine paper. 10 × 14.5 cm. The scribe began the letter on the obverse in twelve lines and continued it on the reverse, where a few lines are badly damaged. It seems that the address was written in two lines at the foot of the reverse side. The text is in black ink and occasionally shows diacritical points. Sîn is provided with

10. There are three words after دنانير which I cannot decipher. — **11.** The top of Alif in [ار]دت is still visible. The last letter in this line is no longer clearly recognizable. — **12.** The letter after the lacuna is perhaps كـ. Then follows the top of a *hasta*.

a curved line instead of a slanting dash in lines 9 f. From the character of the hand the letter may be ascribed to the later part of the third Century of the Hīra. The paper was folded from bottom to top parallel to the lines, the widths of the successive folds being: $2.1 + 2 + 2.3 + 2.2 + 2.3 + 2 + 1.8$ cm.

Place of discovery al-Ušmûnain.

The paper, worm-eaten in the middle, is in a fair state of preservation, though the text on the back is partially abraded from the third line (15) onwards.

١ بسم الله الرحمن الرحيم

٢ [رق] عتي ياخي وسيدى اطل الله بقالك

٣ وادام عزك وتاييدك وسعادتك واتم نعمته

٤ عليك وجعلني فداك عن سلامة وعافية والحمد لله

٥ رب العلمين اعلمت ياخي ايدك الله ان الذي

٦ صار الى على يدى صبح خمسة دنانير

٧ ينقصوا ثلثين دينار غير ثلث قيراط وعلى

٨ انها حاضرة فاحب ان تتفضل تنتظر

٩ الذي يبقا تدفعه الى عيسى بن عثمان

١٠ ولا تؤخر ذلك عنه ان شا الله

١١ قرأى عليك افضل السلم وعلى يعقوب

١٢ منى السلم

2. The first two letters are almost completely destroyed. — ٦. Ms. ينقصوا. — 9. عيسى is dotted in the original. — 10. عنه is pointed in the archetype.

On the verso :

١٣ واخوك على المؤذن يقرى عليك السلم الكثير

١٤ الكثير الطيب وهو مشتاق اليك جدا

١٥ ويملك ابو نصير كش []

١٦ [] حسبنا الله ونعم الوكيل

1. In the name of God, the Compassionate, the Merciful.
2. [(I am writing) my no]te, O my brother and lord—may God prolong your life
3. and may He cause your might, strength and happiness to continue and fulfil His loving kindness
4. unto you, and may He make me your ransom—in safety and health: and praise be to God,
5. the Lord of all created beings. I have been informed, O my brother—may God strengthen you—that what has
6. reached me through Ṣubḥ is five dīnārs
7. with a deficiency of two thirds of a dīnār less three carats, notwithstanding
8. that it is at hand. Now I wish you would have the kindness to see
9. that you pay the rest to ʿĪsā b. ʿUṭmān,
10. and do not withhold it from him, if God wills.
11. I send you best greetings, and to Yaʿqūb
12. salutation from me.
13. And your brother ʿAlī, the muezzin, sends you many,
14. many good greetings, and he is greatly longing for you.

13. Above واخوك the letters وا are crossed out by the scribe. — 14. الطيب is fully dotted in the Ms. — 15. The letter following Ṣīn is deleted, only the end of a curved line being visible; perhaps we ought to read كثير. The end of this line and the beginning of the next are badly damaged and faded out. I do not venture any positive reading.

15. Your agent Abû Nuṣair Kuṣ[air (?)

16. [] Our sufficiency is God, and He is the best trustee.

6. For the name صَبْع cf. YÂQÛT, *Mu'ğam*, III, p. 365₁₈.

7. As to depreciated money see above n° 301 (p. 59) and vol. III, p. 200f., IV, p. 226.

323

(Pl. XIII)

Letter dealing with payments.

Inv. n° 482^v. IIIrd Century of the Hiğra. (IXth Century A.D.).

Light-brown, tolerably fine papyrus. 18×15 cm. On the recto are five undotted lines of a private letter, written in black ink in a large *Dîwânî*-hand at right-angles to the horizontal fibres. Another scribe used the verso for the letter printed below, written in 11 lines in black ink, without diacritical points and parallel to the vertical fibres. The address, as also line 11, are written in the reverse direction from the following text. The letter was folded from bottom to top parallel to the lines, the widths of the successive folds being : 1.5 + 1.4 + 1.3 + 1.6 + 1.6 + 2 + 2.1 + 2.1 + 2.6 + 1.5 cm.

Place of discovery unknown.

The papyrus is very poorly preserved, A large section is missing from the top of the letter so that only a few letters of the address are preserved, and a portion of the sixth fold on the left side is lost. There is a large blank space between the address and line 11, and small margins at the bottom and on either side of the column.

Mr. AḤMED MAḤFÛZ helped in reading the text.

On the verso:

١ بسم الله الرحمن الرحيم

٢ اطال الله بقا كما وجعلنى فدا كما وصل كتابكما

٣ اعز كما الله ووقفت على ما كتبتمما به []

٤ وبقى هذه فاطلقا لسعد [ب] بن الح[. . .] ثلث[ى] [و] ث[من] [دينر]

٥ في الفرضة من القمح ولا تؤخر ذلك وهو مائة

٦ اردب وخمسة وخمسين اردب وامرت بارسال كتابه

٧ الينا ان شا الله لا تحيلا له عليه

٨ وقد تضمن دفع ما يجب لك من البزر عند موافاته ان شا الله

٩ الله الله لا تجعل له علة وعجلوا سراحه

١٠ ان شا الله

Above the Basmala :

١١ الثلاثة ان ابو على أعزه الله تقدم اليكم من وفير الغلة من قمح فلا [

Address :

لابي على ال. [م]ن مزاحم بن

1. In the name of God, the Compassionate, the Merciful.
2. May God prolong your life and may He make me your ransom.
Your letter has arrived —
3. may God exalt you—and I know what you have written therein [
4. while these remained (as balance). Now give for Sa'd [ib]n al-H[] two [thirds and an ei]ghth [of a dînâr]
5. for the toll on the wheat, and do not hold it back, and there are a hundred
6. and fifty-five artabas. And you may order to send his letter
7. to us, if God wills. And do not transfer (anything) to his credit and to his debit;
8. and he has already guaranteed the delivery of that part of the seed(-corn), which is due (from him) to you, at his arrival, if God wills.
9. (O) God, (O) God, do not bring forward any pretext and hasten ye to release him,

10. if God wills

11. The three (?). Verily Abû 'Alî—may God exalt him—has delivered (?) to you corn out of a rich harvest; so ... [

Address :

To Abû 'Alî al-... [fr]om Muzâhim b.

5. As to *فرضة* "revenue de la douane" cf. R. Dozy, *Supplément*, II, p. 255. It is highly probable that a kind of harbour-due is meant, as e. g. ships, bringing goods from Upper-Egypt (the Thebais), had to pay a toll (*τελώνιον*) at the port of Schedia; cf. vol. III, p. 10 note 3; AL-MUQADDASÎ, *BGA*, III, p. 213; F. A. NORDEN, *Beschreibung seiner Reise durch Egypten und Nubien*, I Breslau, 1779 (), p. 264. But it may also be a question of a toll, such as that raised at the precincts of Arsinoe (Madînat al-Fayyûm) and at the bridge of Illâhûn (cf. PER Inv. Copt. Pap. 303 in *MPER* V, 1892, p. 45).

6. For the artaba cf. vol. II, p. 127.

324

(Pl. XIV)

Letter dealing with payment.

Inv. n° 325^r. IIIrd/IVth Century of the Hîgra (IX/Xth Century A. D.).

Light-brown, stout paper. 16 × 16·1 cm. On the recto 11 lines of a private letter dealing with payments are written in black ink in a flowing skilful hand (A), pointing to the end of the third or the beginning of the fourth Century of the Hîgra. Diacritical points are but sparingly added. The back is covered with two private accounts in the cursive hand of another scribe (B), written in black ink in eight and six lines, which are separated by the address (2 lines), written in large *Dîwânî*-characters by the hand of the scribe of the text on the recto (A). The letter was folded parallel to the lines from bottom to top, the widths of the successive folds being: 0·5 + 1·3 + 1·3 + 1·6 + 1·6 + 1·8 + 1·9 + 2 + 2 + 1·9 cm.

Place of discovery unknown.

In a good state of preservation.

On the recto :

- ١ [بسم الله الرحمن الرحيم]
- ٢ [كتابي اطل الله بقاكا وادام عزكا وتاييدكا] وسعادتكما واتم نعمه عليكما وزاد في
- ٣ احسانه اليكما وجعلني فداكما عن سلامة ونعمة ولله الحمد والمنة وصلى الله على على
- ٤ سيد الاولين والآخرين وعلى آله الطاهرين وسلم تسليما وبعد ايدكما الله فقد
- ٥ استخرت الله وحده لا شريك له واكثرت قارب صدقة الاسناوى وانا حامل
- ٦ فيه ع. <ن. > يد كتابي ال. <ي. > كما وهو يوم الاثنين لاحدى عشرة ليلة خلت من جمادى
- ٧ الاخر كتب علينا السلامة وقد كانت سنة مباركة كلا ضامنهما
- ٨ بازواجنا واموالنا ولله الحمد كثيرا ولا تدعا ايدكما الله ان تدفعا
- ٩ الى صاحب ابى صلح مفلح اعزاه الله ثمانية الدنانير معسولة وتاخذا
- ١٠ بذلك براة الى قدومى ان شا الله نصفها اربعة الدنانير والأمانة
- ١١ انى كتبت عليها سفتجة قبل هذه باربعين دينار وسبع قراريط و.....
- ١٢ والحمد لله وحسبي الله وحده

2. The upper parts of the letters are lost. The supplement of the beginning of the line is formed according to n° 306₂. — 5. صدقه and الاسناوى are dotted in the Ms. — 7. الاخر is corrected from الاول. Ms. سه. — 11-12. The last two words in line 11 and the beginning of line 12 are so badly written that I can not propose any feasible reading.

Address on the verso :

لأبي صالح اطلال الله بقاءه وادام عزه وتأييده

وسعادته

1. [In the name of God, the Compassionate, the Merciful.]
2. [I am writing—may God prolong your life and may He cause your might, strength] and happiness to continue and fulfil His loving kindness unto you and may He increase His
3. bounty unto you, and may He make me your ransom—in safety and well-being and to God be praise and thanks, and may the blessing of God be upon 'Alî,
4. the lord of the first and the last, and upon his family, the pure and may He give him peace; and thereafter—may God strengthen you—I have already
5. chosen God alone for myself, He has no associate, while I have hired the boat of Şadaqa, originating from Esnâ, and I transport
6. goods therein at the moment I am writing t<o> you, viz. on Monday, when eleven nights have passed from Ğumâdâ
7. II, (and) well-being has been credited to us in the (Heavenly) Ledger, and it has been a blessed year, may He, who is responsible therefor, guard
8. our associates and our properties, and to God be abundant praise. And do not neglect—may God strengthen you—to hand over
- 9 to the master of Abû Şâlih, Muflih, whom may God exalt, eight dînârs correctly counted out, and take
10. therefor a receipt till my arrival, please God, the half thereof being four dînârs. It was determined
11. that I should make out to her debit a bill for forty dînârs and seven carats before the present one and
12. And praise be to God and my sufficiency is God alone.

Address :

To Abû Şâlih, may God prolong his life and may He cause his might, strength and happiness to continue.

5. The *nisba* refers to the town of Esnâ, for which cf. J. MASPERO and G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, I, p. 14 f. This town is mentioned in PER Inv. Chart. Ar. 7294₂^r.

9. For *دنانير معسولة* cf. vol. I, p. 173.

11. As to the *suftaga*, see vol. III, p. 184 and A. MEZ, *Die Renaissance des Islâms*, p. 447. It also occurs in PER Inv. Ar. Pap. 4752₆^r, Inv. Chart. Ar. 28750_{3, 10, 12}.

12. As to the formula *وحسبي الله وحده* see vol. III, n° 199₈ (p. 183).

325

(Pl. XV)

Letter dealing with payments.

Inv. n° 431. IIIrd/IVth Century of the H₁gra (IX/Xth Cent. A.D.).

Light-brown, coarse paper. 9.4×23.8 cm. The letter begins on recto with six lines, written in black ink by the hand of a practised penman (A). Diacritical points occur frequently. The concluding formulae of the letter (lines 12-13), which are partially destroyed, are written in the reverse direction to, and in front of, the Basmala, one (line 14) on the right margin lengthwise apparently for want of space below. The letter is continued on the verso with five lines. A second scribe (B), showing a very poor hand, has written an address in two lines in black ink below the text on verso in the reverse direction, which apparently has nothing to do with the letter, differing much in the character and colour of the writing. The leaf, obviously cut with scissors from a larger piece of paper, was folded parallel to the lines (of the text on the recto) from bottom to top, the widths of the successive folds being: 2+2.3+2.5+2.5+0.5 cm.

Place of discovery unknown.

The text is in good condition as far as it is preserved.

On the recto :

- ١ [بسم الله الرحمن الرحيم]
- ٢ يا شيخى وسيدى ومولاى اطال الله لى وبعدى بقال وجعلنى من كل سو ومكروه فداك
- ٣ كتابى من طبرية غداة يوم الاربعاء لعشر بقين من جمادى الاولى عن حال سلامة الله وليها والمحمود
- ٤ عليها وعن شوق اليك شديد وصباية نحوك لا عدمتك ولا خلوت منك ابدا وقد صار رسمنا مع
- ٥ سيدى اخوك ابى مهدي ايدى الله وصحح اسم اخوك ابو صلح عند سيدنا ايدى الله [[واطلق لنا]] وانا يانحى اعزك الله
- ٦ فراجع الى حساب فى غداة غد ان شا الله وتكتب كتبك يانحى اعزك الله كتبك على الرسم الاول كما

1. The tops of the letters are cut off. الرحيم is dotted in the original. — 2. Ms. (the points being within the bend), وسيدى, وشحى — 3. من, بقال, and طبرية are thus dotted in the archetype. — 4. The following words are provided with dots in the Ms.: سوق, شديد, صباية, خلوت, منك, ابدا, رسمنا, and اخوك (dotted) and اخوك ابو صلح (undotted) are added above the line. — 5. اسم is corrected from اسمى. The words [[واطلق لنا]] (dotted) were crossed out by the scribe. — 6. The following words are pointed in the Ms.: فراجع, حساب, ان, شا, وتكتب, كتبك, اعزك, and كتبك.

On the verso:

٧ فعلت ذلك واعلم ياخى اعزك الله ان هذا زمان ليس يصير فيه الدراهم الى احد [وينح]رج [م]ن يد
[ص]ا[ح]به [ف]اعلم

٨ ذلك والدراهم التى اخذتها من ابى محمد عبد الله اعزّه الله فادفعها الى صاحب المعافا اطل الله بقاه واكتب الينا

٩ من حيث تستوفىها حتى نعمل بحسب ذلك والدراهم التى كانت عند ابو عبدوس فقد كتب ابو مهدى

١٠ الى المعافا ايده الله بأنها كلها له فاكتب الى بتفصيل الشى حتى يفهمه فقد عرفتكم جميع ما عندى

١١ فاعلم ذلك

7. Words dotted are: اعزك, هذا, زمان, ليس, يصير, فيه, furthermore the Ġim in [ينح]رج, Yâ in يد and the Bâ in صاحبه, the upper parts of these words being cut. — 8. The following words are provided with dots: التى, اخذتها, من, عبد, فادومها, صاحب, المعافا, بقاه, الينا, واكتب. — 9. The words من, حيث, وقد, عبدوس, عند, كانت, التى, ذلك, بحسب, حتى, ومستوفىها, كتب, ابو are dotted thus in the original. — 10. Words pointed are: المعافا, بأنها, فاكتب, بتفصيل, عرفتكم, يفهمه, حتى, الشى, جميع, عندى (the dots being within the bend of Yâ).

Beside the Basmala:

١٢ وبجياتى عليك يانحى لا تدع كتابى من يدك حتى تكتب الى جواب بمحمـ [] ..

١٣ ما ... [] .. []

On the right margin:

١٤ [يقريـ]ك بافضل السلم وابو صالحـ [حـ]ا [خو]ك بخـ [يرـ] .. [] ..

Address:

١٥ لمحمد بن سلام وعلى بن عبيد وكيله النفير بن احمد بن عباد

١٦ الشراعتى

12. وبجياتى, يانحى, لا تدع, حتى, من, تكتب, الى, جواب, and [] are dotted thus in the original. The two last letters are almost completely destroyed. — 13. Only the tops of ± 9 letters are preserved of this line. — 16. Ms. الميرعتى (the dots being within the bend of Yâ).

1. [In the nam]e of God, the Compassionate, the Merciful.

2. O my master, lord and patron — may God prolong your life for me and after me and may He make me your ransom for all (things) evil and abominable, —

3. I am writing from Tiberias (Ṭabariya) in the early morning of Wednesday, when ten nights are still wanting to Ġumâdâ I, in a state of safety — which God dispenses and He is praised

4. therefor — and out of vehement desire for you and attachment to you, I would not ever lose you or become destitute of you. Now our draft has already come into the hands of

5. my lord, your brother Abû Mahdî — may God strengthen you both — and the name of your brother Abû Ṣâlih has been rectified in the presence of our lord — may God strengthen him — [[and he gave us]], while I, O my brother — may God exalt you — am going, please God,

6. to come back to (the discussion of) the account in the early morning tomorrow; and you may write your letters, O my brother — may God exalt you —, according to the first draft, as

7. you do so. And know, O my brother — may God exalt you — that this is a time, in which money does not come to anybody [and does not le]av[e] the hand of its [o]w[n]er (easily). [So] take note of

8. it. And hand over the dirhams which you have taken from Abû Muḥammad — may God exalt him — to the companion of al-Mu'âfâ (may God prolong his life), and write to us

9. whence you received it in full, so that we act in accordance therewith. And (as regards) the dirhams which are deposited with Abû 'Abdûs, now Abû Mahdî has already written

10. to al-Mu'âfâ — may God strengthen him — (declaring) that they are all his property. Therefore, write to me explaining the matter distinctly so that he may understand it. I have already apprised you of all that is in my keeping.

11. So take note of it,

12. and verily, if my life means something to you, O my brother, do not lay away my letter until you write to me the answer (to it) with Muḥamm[ad].....

13. what [] []

14. [sends] you best greetings, and Abû Ṣâli[h], your brother,
be[st] ... []

Address :

15. To Muḥammad b. Salâm and 'Alî b. 'Ubaid, (16) the long necked,
his agent an-Nufair b. Aḥmad b. 'Abbâd.

10. For the name المَعَا see YÂQÛT, *Muğam*, II, p. 52₁₇.

15. The proper names نُفَيْر and نُقَيْر occur in AD-DAHABÎ, *Muṣṭabih*,
p. 534, but always without article.

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(Pl. XV)

Letter dealing with payment.

Inv. n° 458. IIIrd/IVth Century of the Hiġra (IX/Xth Century A. D.).

Dingy-white, tolerably fine paper. 17·8 × 11·2 cm. The letter is written on the recto in 9 lines with black ink. Diacritical points are but sparingly added; Sîn and Šîn are frequently provided with a slanting dash. From the character of the handwriting the text may be ascribed to the IIIrd or IVth Century of the Hiġra. Verso blank. The paper was folded parallel to the lines from bottom to top, the widths of the successive folds being: 0·5 + 1·7 + 2·2 + 2·4 + 2·4 + 2·4 + 2·4 + 1·5 + 1·7 + 0·9 cm.

Place of discovery unknown.

Complete and very well preserved.

١ بسم الله الرحمن الرحيم

٢ تتقدم يا سيدى وشيخى اطل الله

٣ بقاءك وادام عزك وجعلنى فداك الى الفلح

2. The words after وشيخى are indecipherable. — 3. الفلح is dotted in the Ms.

٤ بان يدفع الى ابي طاهر ثمن جلبان وحوالج ابتعتها

٥ منه لسيدى الشريف ادام الله عزه ثلثة دنانير

٦ ونصف وقيراطين من ثمن العسل المحمول

٧ من عندنا ان شا الله

٨ الحمد لله وسلم على مختاره الذى اصطفى

٩ وحسبنا الله وحده

1. In the name of God, the Compassionate, the Merciful.

2. Betake yourself, O my lord and master

-- may God prolong

3. your life and may He cause your might to continue, and may He make me your ransom — to al-Fala' (?)

4. that you may pay to Abû Tâhir the price for the chickling pea and the articles which we have bought

5. from him for my noble lord, whose might God cause to continue, three dînârs

6. and a half and two carats of the price for the honey, which was carried away

7. from what we have, if God wills.

8. Praise be to God and safety to His elected, who has been chosen

9. and my sufficiency is God alone (?) ...

4. جلبان is "Cicer arietinum, pois chiche" according to G. SALMON, *Note sur la flore du Fayyôûm d'après an-Nâboulsî*, BIFAO I (1901), p. 26. P. ASCHERSON and G. SCHWEINFURTH, *Illustration de la flore d'Égypte*, p. 69, identify جلبان with *Lathyrus sativus* L. and *L. Hirsutus* L. AS-SUYÛTÎ, *Husn al-Muhâḍara*, II, p. 231, and AL-QALQAŞANDÎ, *Subḥ al-A'sâ*, III, p. 311 pu. emphasize it as one of the products of Egyptian soil. The impost upon fields cultivated with ḡilbân was rated at about two thirds of an artaba per faddân or at 2½ artabas per faddân;

cf. AL-QALQAŠANDÎ, *op. cit.*, III, p. 453_{2f}. IBN MAMMÂTÎ, *Kitâb qawânîn ad-Dawâwîn*, p. 29_{23f}. According to A. v. KREMER, *Aegypten*, I, p. 204 *ġilbân* was cultivated in Upper-Egypt. This crop is frequently mentioned in Arabic Papyri, e. g. P. Caire. B. É. Inv. n° 464₂, 613₄; PERF n° 664_{7, 10}, 739_{5, 9}; PER Inv. Ar. Pap. 6001₁₃; *APRL* XII n° 13₃ (p. 140), XV n° 31 C₃ (p. 164), P. Berol. 15160₅, 7, 15162_{11f}; cf. *APH* p. 62. It also occurs on bottle stamps, e. g. G. C. MILES, *Early Arabic glass weights and stamps* (Numismatic Notes and Monographs n° 111, New York 1948), n° 37, p. 87 and in M 13, 18 of the collection in the Museum of Islamic Art in Cairo.

6. Honey was one of the renowned products of Egypt, and was considered as the best in the world. It was produced in large quantities, and utilized as a substitute for sugar. Cf. AL-QALQAŠANDÎ, *Subḥ al-‘A‘šâ*, III, p. 313_{1f., 21f.}; F. WÜSTENFELD, *Die Geographie und Verwaltung von Ägypten nach dem Arabischen des Abul-‘Abbâs Ahmed ben ‘Ali el-Calcaschandi* (*AGWG* XXV, 1879), p. 34.; AS-SUYÛTÎ, *Husn al-Muḥâdara*, II, p. 228_{11, 21}, 229₁₂, 230₇, 231₉; ALÎ B. DÂ‘ÛD AL-ḤATÎB AL-ĠAUHARÎ, *ad-Durr at-Tamîn al-Manzûm fî mâ warada fî Miṣr wa-a‘mâlihâ bi‘l-Huṣûṣ wa-l‘-Umûm*, cod. Vindobonensis A. F. 282, fol. 84^v; A. v. KREMER, *Culturgeschichte des Orients unter den Chalifen*, II (Wien, 1877), p. 200, 204, 207; A. MEZ, *Die Renaissance des Islâms* (Heidelberg, 1922), p. 410; IBN HALLIQÂN, *Kitâb waḥayât al-A‘yân* ed. F. WÜSTENFELD, III, p. 131f. n° 828 (أتى بعسل وفيه لبن قد حلب على عسل). As to bee-keeping and the uses of honey in the XVII/XVIIIth Century A.D. see DE MAILLET-LE MASCRIER, *Description de l'Égypte*, II (Paris, 1740), p. 117f.; V. DENON, *Voyage dans la Basse et la Haute Égypte pendant les campagnes du Général Bonaparte* (Paris, 1803), p. 100; SAVARY, *Lettres sur l'Égypte*, II (Paris, 1786), p. 285. Honey is occasionally mentioned in the papyri; cf. PERF n° 642₃, 748 (A. GROHMANN, *Texte zur Wirtschaftsgeschichte Ägyptens in arabischer Zeit*, *Archiv Orientalni*, VII, 1935, p. 447f.).

327

(Pl. XVI)

Letter dealing with payments.

Inv. n° 445^r IVth Century of the Hġra (Xth Century A.D.).

Light-brown, strong paper. 20.6 × 16.5 cm. On the recto 11 lines of a letter dealing with payments are written in black ink. The verso

bears a letter for the supply of wood, honey and other articles in 19 lines (of which lines 18-19 are written in the reverse direction at the left side of the Basmala).

Diacritical points are frequently added. From the character of the handwriting both texts may be ascribed to the IVth Century of the Hġra.

The letter was folded parallel to the lines from bottom to top, the widths of the successive folds being: $0.8 + 1.2 + 0.7 + 1 + 0.6 + 0.7 + 1.5 + 1.1 + 1 + 1.2 + 1.3 + 1.2 + 1.3 + 1.3 + 1.2 + 1.6 + 1 + 1.7$ cm.

Place of discovery unknown.

The upper part of the letter on the recto is lost, the letter on the verso is complete and very well preserved.

On the recto :

- ١ وعافية والحمد لله رب العالمين كثيرا ولو لا شغلي لكتب موضع
- ٢ كتابي ليسلم عليك وحقك علينا واجب وقد كنت وجهت
- ٣ اليك دفعتي مع فائك فسلمت اليه دينارا قيمته احد وعشرين
- ٤ قيراط ونصف فقد بلغني ما فعلت وربح دينار الا حبة
- ٥ جواز صار دينر معسول قيراطين جواز وكان <يبقا> من شهر
- ٦ رمضان فاحب عزك الله ان تحاسبه من حساب ثلثي دينار كما
- ٧ رسمت على فقال حق منه وانا محتشم منك وانا اكتب اليك
- ٨ في كل وقت بحقك عليك يا سيدى ان قصرت في هذا الشى

1. Ms. شغلي — 2. Sin in ليسلم has a slanting dash. حقه and وجهت are fully dotted. — 3. Sin in سلمت (which itself is undotted) is provided with a slanting dash. Ms. وعشرين. — 4. بلغني is fully dotted in the archetype. — 5. Ms. جواز. Sin in معسول is provided with a slanting dash. Ms. يقيا. — 6. Ms. تحاسبه. — 7. فقال is fully pointed in the original. Ms. محتشم. — 8. Sin in الشى is provided with a slanting dash.

٩ فاني محتاج اليه وانا مار الى الفسطاط اشأ الله قرأت عليك

١٠ السلم كثيرا وعلى جميع ارعو داه عساسك السلم كثيرا

حسبي الله ونعم الوكيل [ييل]

1. and health, and praise be often to God, the Lord of all created beings. And if it had not been for my work, I would have come in the place

2. of my letter to greet you; and your claim (thereto) is binding upon us. I have already dispatched

3. my payment to you with Fâtik. He has therefore handed over to you one dînâr in the value of twenty one

4. carats and a half-(carat). Information as to what you have done has reached me along with a current quarter of a dînâr less one *habba*

5. which makes one dînâr correctly counted out (and) two current carats, which had <remained> from the month of

6. Ramadân. Now I wish — may God exalt you — that you should deduct from the account of two thirds of a dînâr, as

7. you have assigned (it) to me. But he said: "I have (to obtain) a claim from him". And I feel respect for you and write to you

8. at all times. By the claim which I have on you, O my lord, if you have fallen short in this matter,

9. I indeed need it while I pass over to al-Fustât, if God wills. I greet you

10. warmly and also (to all) the.....copious greetings.

11. Our sufficiency is God, and He is the best trustee.

4. For the *habba* cf. vol. III, p. 166, 200 f., IV, p. 226, for depreciated money cf. above p. 59 and vol. II, p. 47.

9. Sin in الفسطاط bears a short slanting dash. Ms. شا. — 10. Sin in السلم is provided with a dot instead of a slanting dash. I can not offer any feasible reading of the words following جميع. — 11. The Sin in حسبي bears a long oblique stroke.

328

(Pl. XVI, XVII)

Fragment of a letter dealing with payment.

Inv. n° 672. IVth Century of the Hġra (Xth Century A. D.).

Yellowish-light brown, good paper. 19.5×8.4 cm. The writer began the letter on the recto, and having filled up the sheet, he turned it over and continued the text, which is in black ink, in the same direction as on the recto. Then he turned it upside down and wrote the address, the lines of which now run in the same direction as lines 1-3 on the recto. Diacritical points are frequently added. From the character of the handwriting the letter may be ascribed to the IVth Century of the Hġra. At a distance of 1.6 cm. from the upper margin a *selis*-joint, 9.5 cm wide, is visible above the Basmala. The letter was folded parallel to the lines from bottom to top, the widths of the successive folds being: $1 + 1.7 + 1.5 + 1.8 + 2 + 2.3 + 2.3 + 2.4 + 2.3 + 1 + 1.2$ cm.

Place of discovery al-Ušmûnain.

The letter is torn off at the bottom, the extant portion is in a good condition as far as it is preserved.

On the recto:

- ١ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- ٢ كَتَبْتُ إِلَيْكَ أَطَالَ اللَّهُ بِقَاكَ وَأَدَامَ عَزْلَكَ
- ٣ عَنْ سَلَامَةٍ وَعَافِيَةٍ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- ٤ وَقَرَأْتُ كِتَابَكَ وَفَهَمْتُ مَا ذَكَرْتَ
- ٥ فِيهِ فَأَمَّا دَفْعُكَ الدَّنَائِيرَ لِرَجُلٍ
- ٦ فَقَدْ أَخْطَيْتُ وَخَالَفْتُ

Recto: 3. رب is dotted in the original. — 4. Ms. وفهمت, وقرأت. — 5. فيه is fully pointed in the archetype. — 6. Words provided with dots in the original are أَحْطَيْتُ (for أَخْطَيْتُ) and وَخَالَفْتُ.

٧ وانا لم امرك ان تد[فع]

٨ وانما قلت لك انت والصبي بن[?]

٩ احمد الله على انكم تسرون لم[?]

١٠ [] .. لم تسرون [م[?]]

١١ [] .. صا []

On the verso :

١ على[يزايد بن أبي بكر

٢ السلم ك[شيرا وعلى منصه]ور السلم كثيرا

٣ وحسبنا الله ونعم الوكيل

Address :

١ يوصل الى ابو القسم عيسى من نجاح التجريدي

٢ الخباز اعزه الله عند منزل محمد

٣ الرحال

٤ بالاشمونين

On the recto :

1, In the name of God, the Compassionate, the Merciful.

7. ^٧ and ^٨ are thus partially dotted in the Ms. — 8. Ms. ^٨ —

9. The first word is doubtful, the end being much mutilated; ^٩ (dotted) seems to be recognizable. — 10. Since the beginning of this line is damaged, no certain reading can be offered. The letter preceding Râ is provided with ^, apparently Tâ (or Tâ ?) being intended.

Verso : Address : ^{١١} are fully dotted in the archetype.

2. I am writing to you—may God prolong your life and cause your might to continue—

3. in a state of safety and health, and praise be to God, the Lord of all created beings.

4. And I have read your letter and understood what you mentioned

5. therein. But as to your paying the two dinârs to the man,

6. so I have already made a mistake and contradicted (myself),

7. and I have never ordered you to pa[y.....]

8. and I have only told you, you and the lad, son of (?)

9. I praise God that you have gone (bought ?)...

10.[] gone (?)

11. [].....[]

On the verso :

1. [] to] Yez[î]d b. Abû Bakr

2. ma[ny] greetings [and to Mans]ûr many greetings.

2. And our sufficiency is God, and He is the best trustee.

Address :

1. It may be delivered to Abu'l-Qâsim 'Îsâ, from Nağâh, originating
from Tağrîd (?),

2. the baker, may God exalt him close by the dwelling
of 'Îsâ,

3. the saddler,

4. in al-Uşmûnain.

On the verso :

3. For this formula cf. vol. III, p. 183.

Address :

1. As to the name *مُجَالِح* cf. AZ-ZARKALÎ, *A'lâm*, III, p. 1895.

The reading of the *nisba* is doubtful.

329

(Pl. XVII)

Letter dealing with payment.

Inv n° 286^v. IVth Century of the Hiġra (Xth Century A. D.).

Dingy-white, fine paper. 15.8×6.2 cm. On the recto one line in tail, cursive characters, forming the conclusion of a letter dealing with a payment, is written in black ink lengthwise without diacritical points. The verso is covered with a letter, also dealing with a payment, written in 8 lines in a very cursive, neat hand in black ink parallel to the small margin; diacritical points occur very rarely, but Sîn is occasionally provided with a slanting dash. The letter on the back was folded parallel to the lines from bottom to top, the widths of the successive folds being: $1.1 + 0.3 + 1.3 + 1 + 1 + 1.3 + 1.4 + 1.4 + 1.3 + 1.7 + 1.9 + 2$ cm.

Place of discovery al-Uṣmûnain.

Complete and very well preserved.

On the verso :

- ١ بسم الله الرحمن الرحيم
- ٢ يا ابا بكر اطال الله بقاءك وجعلني فداك
- ٣ اكتب لمحمد النضيف بأن لمحمد بن عبد الله
- ٤ ثلاثة دنانير معسولة بوزن سوا رزقا للنقل
- ٥ لثلاثة اشهر واحتسب بها ان
- ٦ شا الله
- ٧ الحمد لله وصلى الله على سيدنا محمد النبي
- ٨ وآله الغر وسلم تسليما حسبنا الله وحده

3. Ms الصف. — 8. The second word is not plainly legible; it is perhaps possible to read الغر, suggested by Mr. AHMED MAHFÛZ.

1. In the name of God, the Compassionate, the Merciful.
2. O Abû Bakr—may God prolong your life and make me your ransom —
3. write to Muḥammad, the pure, that to the credit of Muḥammad b. 'Abdallâh
4. are three dînârs, correctly counted out, of equal weight, as allowance for transport (copying)
5. for three months, and put it to the account, if
6. God wills.
7. Praise be to God, and may the blessing of God be upon our lord Muḥammad, the Prophet,
8. and upon his family, the nobles, and may He give him peace. Our sufficiency is God alone.

4. It is not clear whether it is a question of transport of goods or of copying a private book or an official register.

7. For these formulae cf. vol. II, pp. 10, 56, 57, III, p. 183.

330, 331

(Pl. XVIII)

Letters dealing with payments.

Inv. n° 178. IVth Century of the Hġra (Xth Century A. D.).

Brown, strong paper. 14.3×12 cm. On the recto 11 lines of a letter concerning the repayment of a debt are written in black ink in a somewhat stiff and unskilled but clear hand. Diacritical points are very rare. The back bears 9 lines of a letter written in black ink by the addressee to a third person, apparently referring to the text on the recto. The handwriting, showing a regular educated hand with few ligatures, points to the Xth Century A. D. Diacritical dots are occasionally added. The paper was folded parallel to the lines from bottom to top, the widths of the successive folds being: $0.8 + 1.5 + 2.1 + 2.1 + 2.2 + 2.9 + 3.1$ cm.

Place of discovery unknown.

The top of the letter is lost, the extant portion is very well preserved.

There is a broad margin (2 cm) on the right of the text on verso.

On the recto:

١ [..... طلبت أن]

٢ يدفع الى الدينارين التي للجامع عن

٣ حاش العريشة للكرم فوعدني

٤ الى يوم الاربعاء فارسلت اليه

٥ فاعاد الى رسالة لا تصلح وان

٦ اعزك الله أولا من عاون بالواجب

٧ عليك ما للجامع فقد حصل علينا

٨ دين لصالح ورسم الكرم في الحكم

٩ عين رسم القديم لانه توذى حق

١٠ متقدم فاعلم ذلك وتعمل في ذلك

١١ يحسن به الذكر حسب عوائدك الجميلة

١٢ ان شا الله

1. I demanded that

2. he should pay me the two dînârs, which are due to the great mosque for

3. pruning the vine-arbour of the vine(yard). Now he promised to pay me

2. One would expect الدين instead of التي. — 6. Only the Ġîm in الواجب is provided with a dot.

4. by Wednesday. So I sent to him,
5. but he repeated a message to me, which was not suitable, while you —
6. may God exalt you—are the best assistant respecting that which is obligatory
7. upon you and due to the great mosque. There is already a debt incumbent upon us
8. to the credit of Ṣâlih, and the tax on the vines is, according to the rule,
9. the same as the old tax; for he pays (only) a former.
10. duty (fee). Now take note of it, and act in this matter,
11. dunning him discreetly in accordance with your graceful habits,
12. if God wills.

On the verso:

- ١ المستخرج على جهته وبالله قسم الخالف
- ٢ انى فى اضاقة عظيمة لولا ذلك لما
- ٣ ضايقت غلامه فى هذا المقدار واما
- ٤ قوله ان رسم الكرم عين رسم الحكم
- ٥ فالامر اقرب من هذا وقد مضى الى
- ٦ طحا يجيى بشى لى هناك باى وقت ورد
- ٧ انقذت اليه الدينارين ولم أؤخرهما
- ٨ عنه سمعا وطاعة لأمره ان شا الله
- ٩ توكلت على الله

— 1. Ms. جهته. — 4. قوله is pointed in the original. — 5. Ms. فالامر اقرب — 6. هناك is dotted. in the archetype.

1. The (letter) which has been sent to its place (?) And he who has taken the oath has taken it (in the name) of God.

2. Verily, I am in great affliction because of being that man's friend, when

3. I hired his mate for the summer in this space of time. And as to

4. his saying "the tax on the vines is the same as the regular tax",

5. now the matter is nearer (more probable) than this. He has already departed to

6. Ṭahâ, to bring me what appertains there to me. As soon as he has arrived

7. I paid to him the two dînârs, and I never withheld it

8. from him. I hear and obey his order, if God wills.

9. I trust in God.

5. The meaning of the first sentence is perhaps: "it is more probable that the matter is like this."

6. There are eleven localities of the name of Ṭahâ, which are situated in Lower-and Upper-Egypt, viz.:

1. Ṭahâ al-Marġ in the Mudîrîya al-Daqalîya cf. YÂQÛT, *Muštariġ*, p. 293₂; E AMÉLINEAU, *La géographie de l'Égypte à l'époque Copte*, p. 472; IBN AL-ĠĪ'ÂN, *Tuhfa*, p. 53_{61f}; S. DE SACY, *Relation de l'Égypte par Abd-Allatif*, p. 614 (n° 254); *Dictionnaire des villes, villages, hameaux, etc. de l'Égypte*, p. 141; 'ALÎ PASHA MUBÂRAK, *al-Hiṭaṭ al-Ġadîda at-Tauṣîqîya*, XIII (Cairo, 1305), p. 31.

2. Ṭahâ Nûb in the Mudîrîya al-Qalyûbîya; cf. IBN AL-ĠĪ'ÂN, *op. cit.*, p. 12_{1f}; S. DE SACY, *op. cit.*, p. 601 (n° 41); 'ALÎ PASHA MUBÂRAK, *op. cit.*, p. 31; *Dictionnaire de villes, villages, hameaux etc.*, p. 141.

3. Ṭahâ Sahâ (طاحا سحا) in the Fayyûm, mentioned in PER Inv. Ar. Pap. 3919_{2.5}. It may be the same as ⲉⲟⲩⲉⲟⲩ in a Coptic papyrus found in the Fayyûm, published by W. E. CRUM, *Coptic manuscripts brought from the Fayyûm*, (London, 1893), n° 19₅ (p. 36).

4. طاحا عا, perhaps also in the Fayyûm, occurring in PER Inv. Ar. Pap. 8606₆; the exact site is not known.

5. Ṭahâ Bûš in the Mudîriya of Benî Suwêf, 3 km. south-west of Bûš, 300 m. north-east of Belîfiyâ, cf. IBN AL-ĞÎ'ÂN, *Tuhfa*, p. 169_{15f}; S. DE SACY, *op. cit.*, p. 690 (n° 113); IBN DUQMÂQ, *Kitâb al-Intiṣâr li-wâsiṭat 'iqd al-Amsâr*, V. p. 9_{15f}; E. AMÉLINEAU, *op. cit.*, p. 369f., 472; 'ALÎ PASHA MUBÂRAK, *op. cit.*, p. 29; *Dictionnaire des villes, villages, hameaux etc.*, p. 141.

6. Ṭahâ al-Bîša in the Mudîriya of Benî Suwêf on the west bank of the Nile, about 2 km south of al-Barâniqah and 3½ km north of Babâ; cf. 'ALÎ PASHA MUBÂRAK, *op. cit.*, p. 29; E. AMÉLINEAU, *op. cit.*, p. 472; *Dictionnaire des villes, villages, hameaux, etc.*, p. 141.

7. Ṭahâ al-Madina or Ṭahâ al-'Amûdain, to day طحا الاعمدة, the old Theodosiupolis (Θεοδοσιουπολις according to J. KRALL in *MPER* II/III, 1887, pp. 59, 89f.), Coptic τουργω, τουργο. Cf. AL-YA'QÛBÎ, *BGA* VII, p. 331; AL-IDRÎSÎ, *Nuzhat al-Muštâq* trad. A. JAUBERT, I (Paris 1836), p. 124; IBN AL-ĞÎ'ÂN, *op. cit.*, p. 169₁₇₋₁₉; S. DE SACY, *op. cit.*, p. 690 (n° 114); IBN DUQMÂQ, *op. cit.*, V, p. 20_{21ff}; 'ALÎ PASHA MUBÂRAK, *op. cit.*, p. 29f.; YÂQÛT, *Mu'ğam*, III, p. 516_{18ff}, *Muštariḳ*, p. 293₃; ABÛ ŠÂLIḤ, *The Churches and Monasteries of Egypt*, ed B. T. A. EVETTS, pp. 94₃, 97₁₉, 213, 222; E. AMÉLINEAU, *op. cit.*, pp. 202, 357, 472; *Dictionnaire des villes, villages, hameaux, etc.*, p. 141; J. MASPERO and G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, I, p. 117f. This Ṭahâ was the capital of the Kûra of Ṭahâ, for which see vol. II, p. 36f., and in former times the frontier-town of the Nome of the Gazelle, cf. G. MASPERO, *Notes au jour le jour* III, *PSBA* XIII (1891), p. 522

8. Ṭahâ al-Harâb, in the district of Bûšîr (Ašmûn) cf. YÂQÛT, *Muštariḳ*, p. 293_{3f}. It is perhaps identical with the preceding Ṭahâ al-Madîna, and may possibly be the same as Ṭahâ which is mentioned together with al-Ušmûnain in PER Inv. Chart. Arab. 3439₃, and with Hôr in P. Cair. B. É. Inv. n° 349₇.

9. Ṭahâ Sawâ, recurring in PER Inv. Ar. Pap. 3770₆, where المنية (al-Miniyâ), القصر (Qaṣr Hûr in E. JOMARD, *Description de l'Égypte* II, cap. XIV, p. 14, 23) and Bûšîr are mentioned, which are all situated in the Hermopolite Nome. From a جزيرة طحا سوا to be met with in PER Inv. Ar. Pap. 3151₃, it would seem that this Ṭahâ was situated near the Nile. It is not impossible that it is the same as Ṭahâ of n° 9.

10. طحا نسوا PER Inv. Ar. Pap. 6008₁ P. Cair. B. É. Inv. n° 626_{2, 5}, site unknown, but probably also situated in the *Kûra* of al-Ušmûnain.

11. رسوب (ديوب) طحا PER Inv. Ar. Pap. 2440₂, 6008₁, *Kûra* of Lower - Ašmûn.

Unfortunately we have no evidence whether the Ṭahâ, mentioned here and in PER Inv. Ar. Pap. 470₂, 757₁ (طحي) and APRL VII n° 4_{2, 7} (p. 61f.), XV n° 19₂ (p. 158), is that in the Fayyûm or one situated in or near the district of al - Ušmûnain.

9. As to this formula cf. vol. I, p. 64.

332, 333

(Pl. XIX)

Fragments of a letter dealing with a payment and the reply thereto. Inv. n° 657. IIIrd Century of the Hiġra (IXth Century A.D.).

Light-brown, strong papyrus. 8×11 cm. On the recto four incomplete lines of a private letter are written in a very rough hand (A) in brown, ink at right-angles to the horizontal fibres. Diacritical points are lacking. The back of this letter was used by another clerk (B) for a letter dealing with a payment to a slave-girl, of which only five lines in brown ink, running parallel to the vertical fibres, are preserved. The addressee (C) in his turn used this letter to write the answer between the lines on the verso in black ink. Hand B has occasionnally added diacritical points, while the letter written by hand C is entirely destitute of those dots. The letter was folded parallel to the lines from bottom to top, the widths of the successive folds being: 2.5+3.1+2.1 cm.

Place of discovery al-Ušmûnain.

The papyrus is torn off at top and bottom, but is in good condition as far as it is preserved.

On the recto :

وجعلني الله فداك] ١

٢ احب جعلني الله فداك ان تدفع

4. while I am — may God exalt you — is a state which will distress you, and I praise God

5. for both of them[

4. يسوءك is vernacular spelling for يسوءك

334

Fragment of a letter dealing with different payments and supply of barley.

Inv. n° 239^r. Before 278 A.H. (15th April, 891 to 3rd April, 892 A.D.).

For description see vol. III n° 188 (p. 154).

- ١ البارجه وقد كنت دفعت الـ
- ٢ فيها $\alpha\delta\epsilon\gamma'$ دفعتهـا [الى
- ٣ من الخراج لبورتها عن الورثة]
- ٤ فى الباقي تمة العشرين دينرا]
- ٥ اوردها فى الخراج فوديت ذالك
- ٦ وخمسين دينرا وسدس وثمان .
الثلة دنانير
- ٧ وكنت بعث الشعير فوديهـا]
- ٨ قراريط $\gamma\epsilon'\eta'$ فصار جملة ذالك
- ٩ وبقى الصرتين فيهما $\alpha\epsilon'\eta'$]
- ١٠ اطل الله بقاءك وادام عزك وكـ[رامتك وسعادتك واتم نعمته عليك]
- ١١ وجميل الامة لديك وجعلت [من كل سو ومكروه فداك]

3. Ms ورته . — 4. Ms. ديرا . — 7. The words $\alpha\delta\epsilon\gamma'$ added above the line, are obviously a correction of الشعير .

1. Yesterday. And I have already handed over the ... [
2. therein were $24\frac{1}{2} + \frac{1}{3}$ dînâr, which I handed over [to
3. of the land-tax for its fallow-land on behalf of the heirs[
4. on account of the rest as the completion of the twenty dînârs [
5. which he has brought on account of the land-tax. Now I have thi[s] paid [
6. and fifty dînârs and a sixth and an eighth [
- the three dînârs
7. and I have sent the barley. So I paid it [
8. carats $3\frac{1}{6} + \frac{1}{8}$; the total thereof makes up [
9. And there remain the two purses, wherein are $1\frac{1}{6} + \frac{1}{8}$ [
10. May God prolong your life and may He cause your might, hono[ur and happiness to continue, and may He fulfil His loving kindness unto you]
11. and pleasing welfare towards you, and may I be made your ransom for[all (things) evil and abominable].

5. فاديت is vernacular spelling for فاديت .

10/11. For these formulae cf. n° 309₂, 312₂ (p. 81, 90).

335

(Pl. XIX)

Letter dealing with payment.

Inv. n° 316^r. About 434 A.H. (1042/43 A.D.).

Light-brown, fine paper. 8.8×13 cm. On the recto a letter in 8 lines is written in black ink; diacritical points are sparingly added, Sîn is occasionally provided with a slanting dash. The back bears an account in 6 lines, drafted by Isaac the Nubian in black ink and dated 434 A.H., whereby an approximate date is given for the text on the obverse. The leaf was folded five times parallel to the small margin and then five times parallel to the lines, the widths of the successive folds being, from right to left, $1.9 + 3 + 3.1 + 3.1 + 2$ cm and from bottom to top $1.6 + 2.2 + 2.7 + 2.5$ cm.

Place of discovery unknown.

The right side of the letter on the recto including the Basmala is torn off; the text on the verso is complete and in a very good state of preservation.

On the recto :

- ١ [لشيخى العزيز على اسحق النوبى من محبه مينا بن شنوده
٢ [بسملة الى هه
٣ [عبد البر بن على اطل الله بقالك وادام عزك وتاييدك وسعادتك
وسلامتك ونعمتك سننوك
٤ [ر ما بينى وبينك عن الخطب وكتبت لك خطى بالعشره دنانير على
انك تقوم بها
٥ [اليك اخى بقام بن رهه اعز هه الله فساءة تصل اليك بهذه الرقعة
وقبل تدعها
٦ [تسلم له العشرة الدنانير المقدم ذكرها ويكون دنانير حاكمة كلها
عما بحق عليك
٧ [لمطالبة [. . .] المقررة لا تؤخرها عنه ساعة واحدة بوجه
ولا بسبب
٨ [دفعنى عبدك حجة اليه . . . المقررة لا تؤخرهم عنه ساعة واحدة

1. To my dear master 'Alî Ishâq, the Nubian, (2)
from his friend Mîna b. Šanûda.

2. [In the name of God, the Compassionate, the Merciful.]

3. 'Abd] al-Barr b. 'Alî, may God prolong your life and may
He cause your might, strength, happiness, health and well-being to
continue. I certainly shall inform you

4. ...] ... what is the matter between me and you in respect of
firewood. And I have written in your favour two bonds for ten dînârs,
that you may deliver it

1. شنوده is fully dotted in the original. — 2. The two words are not clearly
discernible. — 4. The words دنانير , بالعشره , الخطب and تقوم بها are thus dotted in
the archetype. — 5. Ms. فساعة تصل. — 7. Ms. بسبب and عنه.

5.]to you, my brother, Pqâm b. Rohe (?), [whom] God may exalt. Thus at the moment she comes to you with this note and before you put it aside

6. you should hand over to him the aforementioned ten dinârs, which are all Hâkimî-dînârs, of what is contained in my claim upon you

7.] which had been claimed []...and acknowledged, do not withhold it from him for even an hour for any cause or reason.

8.] deliver (?) [] acknowledged; do not withhold it from them for even an hour.

3. The strange form سَنَبُوكْ is probably a vernacular spelling for *sa-unabbî'uka*, as Mr. AḤMAD MAḤFŪẒ suggested. It should be written سَانَبُوكْ .

4. For خَط see vol. II, n° 114₁₄ (p. 149), and above n° 306₂₁ (p. 75), 312₃ (p. 95). Firewood, which was always rare and expensive in Egypt is mentioned several times in the Arabic Papyri, e. g. PERF n° 860_{5,7}, PER Inv. Ar. Pap. 8352. Acacia was preferred as firewood, for it burned easily and left little ash. Cf. S. DE SACY, *Relation de l'Égypte, par Abd-Allatif*, p. 34 f. *Abdollahatiphi Compendium memorabilium Aegypti Arabice* ed. J. WHITE, p. 30, F. L. NORDEN, *Beschreibung seiner Reise durch Egypten und Nubien I* (Breslau, 1779), p. 341.

6. As to Hâkimî-dînârs see vol. I, p. 272.

336

Note about contra - accounts.

Inv. n°. 310^v IIIrd Century of the Hġra (IXth Century A.D).

Light - brown, fine papyrus. 15.5 × 11.3 cm. On the recto are four lines of the left half of a private letter, written in black ink at right-angles to the horizontal fibres. The back bears a short note in four lines respecting the guarantee for the supply of 15 artabas of corn and concerning a certain amount of money, being in the possession of the guarantor, written in black ink parallel to the vertical fibres. The latter text is partially dotted. The handwriting points to the third Century of the Hġra

Place of discovery unknown.

Though the papyrus is perforated in several places, the text is in a good state of preservation,

On the verso:

١ وما ضمن لي نصر ابن الفتح

٢ خمسة عشر اردب

٣ وعنده لنفسه ثلثي دينار

٤ ودينار ٢٥

1. Naṣr b. al-Faṭḥ has given me a guarantee for
2. fifteen artabas,
3. while in his possession to his own credit stand two thirds of a dīnār $\frac{2}{3}$
4. and dīnārs $2\frac{1}{2}$.

337

(Pl. XIX)

Fragment of a letter dealing with payment and expenses
for a deceased person.

Inv. N° 658^v. IIInd/IIIrd Century of the Hiġra (VIII/IXth Century A.D.). Light-brown, tolerably fine papyrus. 7.7×12.3 cm. On the recto seven incomplete lines of a private letter are written in black ink in a current, inelegant hand at right-angles to the horizontal fibres. Diacritical points are lacking. On the verso six lines from the middle of a letter dealing with payment are written in a clear regular hand, pointing to the end of the second or the beginning of the third Century of the Hiġra, in black ink parallel to the vertical fibres. Diacritical dots are occasionally added.

Place of discovery al-Uṣmûnain.

1. **ضمن** and **نصر** are fully dotted in the original.

The papyrus is torn off at top and bottom and tattered on the right side, where a margin, 1.6 cm wide, is left blank. In the last lines the scribe has cancelled some words.

Mr. AHMED MAHFÛZ has helped in reading this text.

On the verso:

١ برهن الى ان يدفع الى العباسى فقد دفع الى ثلاثة

٢ دنانير مع بعضها في الجمعة التي توفيت فيها

٣ أسرار رحمها الله فابعثها في كفن وحنوط

٤ ونفقة وغـ[يـ]ر ذلك ولو كنت اعلم انك تحله

٥ من ذلك ما ألحفت بـ[] انا بهذه الكلمة[ية]

٦ [] [] أعزك الله

1. With a pledge, so that you pay to al-'Abbâsî. Now he has already paid to me three

2. dînârs, together with a part thereof, in the week, in which Asrâr

3. has deceased, may God have mercy on her. So I send it for the shroud, the spices

4. and (other) disbursements and so forth. And if I had known that you declared him quit

5. thereof, I had not troubled[] in this discou[rse]

6.[]. [] may [God] exalt [you].

1. The words دن and ان are dotted thus in the Ms. — 2. Ms. التي توفت. — 3. The Fâ in كفن is provided with a dot below. — 4. The dent of medial Yâ in غيره is partially destroyed, but the basis of the letter is still preserved. — 5. ألحفت is thus dotted in the original. The word following بـ is crossed out for deletion. انا and بهذه are thus dotted in the archetype. — 6. There are vestiges of two letters at the beginning of this line. Below the word ألحفت (line 5) some letters are cancelled by drawing a line through them, also ك الله is crossed out by the scribe.

338

Fragment of a letter mentioning different payments and the supply of articles.

Inv. n° 110. IIIrd Century of the Hiġra (IXth Century A.D.).

Brown, in some places darker coloured, tolerably fine papyrus. 15.3×8.8 cm. The letter is written in black ink at right-angles to the horizontal fibres. The only word dotted is سيره in line 2. Verso blank. The papyrus was folded parallel to the lines from bottom to top, the widths of the successive folds being: $0.8 + 1.5 + 1.7 + 2 + 2 + 2.4 + 2.8 + 1.8$ cm.

Place of discovery unknown.

The fragment comes from the middle of the letter and is in a fairly good condition.

١ [ثلاثة وعشرين دينر]

٢ [سيره ولبهوه النوبى]

٣ [ربك الى الحانوت ودينر من و.]

٤ [ة قراريط ونصف وايضا وجه.ت]

٥ [م قيراطين وصرف لها ثلاثة ارط.ال]

٦ [ونصف دراهم فذلك [اربعة]] د[نانير]

٧ [ن اربعة وثلثين قنطار و]

٨ [قيراط فبارك الله لك ولم]

٩ [ر وبوصول ما وجهت اليك]

١٠ [فوجهتها اليك]

١١ [الى بوصولها . .]

1.] twenty-three dînârs [
2.] Sîre and for Piheu, the Nubian, [
3.] to the shop, and one dînâr from .. [
4.] .. carats and a half (carat), and [I] have further sent [
5.] .. two carats, for which were exchanged three poun[ds
6.] and a half dirham. This makes [four] d[înârs
7.] ... thirty-four quintals and [
8.] carats. So may God bless you; and [I] did not ..[
9.] .. and the receipt of that which I have dispatched to you [
10.] .. so I have dispatched it to you [
11.] to me the receipt thereof [

3. سيرة, also occurring in APRL XII n° 5 col. b. line 3, PER Inv. Ar. Pap. 3118₂ (dotted), 8431₃, is the exact rendering of the Coptic name *cipe* (Σίπος) in G. HEUSER, *op. cit.*, I, p. 90. For سيرة cf. vol. III₄, n° 176₄ (p. 128).

5/6. As to the *ratl* and *qintâr* cf. vol. II, p. 172f.

339

(Pl. XX)

Letter concerning loading of a ship in Edfû.

Inv. n° 885. IIIrd Century of the Hiġra (IXth Century A. D.). Yellowish-brown, smooth, well made papyrus. 19.2 × 22 cm.

On the recto a private letter is written in 12 lines in black ink in a somewhat flowing hand (A) at right-angles to the horizontal fibres. Diacritical points are lacking. The address is written on the verso in two lines parallel to the vertical fibres. Below it the statement of renunciation, obviously connected with a contract of sale but established here in a separate document, is written in black ink in eleven lines parallel to the vertical fibres. With the exception of Bâ in line 1 the text is completely destitute of diacritical points. Four hands are to be distinguished: B the hand of the clerk, who wrote the body of the document (lines 1 to 10), and the hands of three witnesses (C line 10,

D line 11, E line 11). The document was folded parallel to the lines, the widths of the successive folds being from bottom to top : 0.4+1.6+1+1.3+1.7+1.8+1.9+1.9+2+1.9+1.9+2 cm.

Place discovery Edfû, where it was found in 1911.

Only the openings of the lines of the private letter are lost and in a similar way the endings of the first line of the address as well as of lines 2 to 9 of the document have gone. Apart from these mutilations both texts are in good condition.

The papyrus originally belonged to the Egyptian Museum and was transferred to the Egyptian National Library in 1939.

On the recto :

- ١ [بسم الله الرحمن الرحيم]
- ٢ [اطال الله بقاءك وادام عزك] وكرامتك وتأييدك وسعادتك
- ٣ [واتم نعمته عليك وزاد في احسانه اليك ونحمد بذلك في الدنيا
والآخرة برحمته كتابي اليك]
- ٤ [ورددك بحال عافية والحمد لله رب العالمين كثيرا لا شريك له
وبعد اعزك الله]
- ٥ [قد كتبت اليك كتابين لم ارا لهما جواب وانحر ما كتبت اليك]
- ٦ [كتابين ولم ارا لواحدة منهما جواب او ثلثه وكتابك وعلم]
- ٧ [خبرك مما اسر به فلا تقطعني من كتابك بعلم خبرك وجميع حوائجك]
- ٨ [وبعد اعزك الله فقد توجه الى ما قبلك ابراهيم النوتي القوصي]
- ٩ [فانظر اعزك الله ان تامر بمن يحمل الى مركبه مائة جرة وسبعة
اعشر جرة]

١٠ [١] حسن الله جزاك وكثر نعمتك والسلام

١١ [و] الكتاب الى بخبرك وحالك وجميع حوائجك

١٢ اطل الله بقالك وادام عزك وكرامتك وتأييدك وسعادتك

Address :

١ لابی عبد الله اطل الله بقاله وادام عزه من احـ[مد]

٢ بن علی بن عبد الاعلا ايده الله

1. [In the name of G]od, the Compassionate, the Merciful.
2. [May God prolong your life and may He cause your might,] honour, strength and happiness to continue
3. [and may He fulfil His loving kindness unto you and may He increase His bounty unto you, and we praise (God) therefor in this world and in the world to come in His mercy. My letter to you
4. [may re]ach you in the state of health, and praise be often to God, the lord of all created beings, who has no associate. And thereafter—may God exalt you—
5. I have [al]ready written to you two letters, to neither of which did I see any reply, and again lately I have written to you
6. two letters, but to neither of them have I seen any reply, nor to a third, although a letter from you and information giving
7. [ne]ws about you would be something about which I would be glad. So do not deprive me of your letter giving news about you and all your needs.
8. [And thereafter—may God exalt you— now Ibrahîm, the sailor, originating from Qûş, has already departed to you.
9. [So see - may God exalt you— that you intrust somebody who transports to his ship one hundred jars and seventeen jars.
10. May God give you a nice recompense and may He increase your well-being, and now salutation.

11. [And] the letter for me, giving me news about you and your condition and all your needs.

12. May God prolong your life and may He cause your might, honour, strength and happiness to continue.

Address :

1. To Abû 'Abdallâh—may God prolong his life and may He cause his might to continue—from Ah[mad]

2. b. 'Alî b. 'Abd al-A'lâ whom may God strengthen.

9. For *ğarra* see APW n° 69₉, APRL XII n° 2_{4ff}. In PER Inv. Chart Ar. 28054, a jar of honey (الجرة العسل) is mentioned. Such a jar contained 136 to 140 *ritl* of honey. According to E. v. ZAMBAUR, EI II, p. 1121 a *ğarra* contained about 25 liters. But there were at least two different measures called *ğarra*, a big one corresponding to the Roman *urna* and containing 24 *Qist*, and a small one containing only 4 *Qist*. Cf. A. GROHMANN, *Einführung und Chrestomathie zur arabischen Papyruskunde I* (Prag 1954), p. 170—171.

d

Orders for goods

and

payment instructions

340

Order for the supply of wheat.

Inv. n° 312^r. IIIrd Century of the Hīgra (IXth Century A. D.).

Light-brown, tolerably fine paper. 15.3×6.5 cm. On the recto a private letter in nine lines is written in black ink in a fine, neat hand. Diacritical points occur sparingly. The back bears an order for the supply of wheat in six lines, written without diacritical points in black ink in an elegant, flowing hand at right-angles to the text on the recto. The paper was folded in the middle and parallel to the lines on the verso from bottom to top, the widths of the successive folds being: $0.5 + 0.6 + 1.5 + 1.5 + 1.5 + 1.3 + 1.6 + 1.6 + 1.7 + 1.6 + 1.5$ cm.

Place of discovery unknown.

Both texts are complete and very well preserved.

On the verso:

١ بسم الله الرحمن الرحيم

٢ يا جزيل ابقاك الله ادفع

٣ الى ولد ابو الحسن بن طريف

٤ اردين قمح ان شا الله

٥ وكتب تميم بن نجد بخطه

٦ حسبنا الله وحده

1. In the name of God, the Compassionate, the Merciful.

2. O Ġuzail — may God preserve you — deliver

3. to the son of Abu'l-Ḥasan b. Ṭarīf

4. two artabas of wheat, if God wills.

5. And Tamîm b. Nağd has written (it) in his (own) handwriting.
6. Our sufficiency is God alone.

2. The spelling of the name is not certain; perhaps it is a deminutive of *جزلة*, occurring in the Fihrist to *Kitâb al-Ağânî* (Cairo 1323 A. H.), p. 91. Cf. the proper name *الجزل* in P. Cair. B. É. Inv. n° 237^v₁₇ and PSR 235^v₂.

3. As to the name *طريف* which occurs frequently, cf. YÂQÛT, *Muğam*, III, p. 826, IV, p. 409; AD-DAHABÎ, *Muštābih*, p. 324; AZ-ZAR-KALÎ, *A'lām*, II, p. 447. The same name also occurs in P. Berol. 8219^v_{5,8}. There is also the possibility to read *ظريف* according to AD-DAHABÎ, although this name is not so common as *طريف*.

5. For *نجد* or *نجد* cf. APEL I, p. 106.

341

(Pl. XX)

Order for the supply of wheat.

Inv. n° 640^v. IIIrd Century of the Hīra (IXth Century A. D.).

Light-brown, strong papyrus. 22 × 6.5 cm. The recto contains the beginnings of 10 lines written in black ink at right-angles to the horizontal fibres. On the back an order in 11 lines for the supply of wheat is written in black ink, parallel to the vertical fibres, in the reverse direction to the text on the obverse.

Place of discovery al-Ušmûnain.

The text on the verso is broken off at the left side, so that more than half of the lines are missing, and is worm-eaten in several places. The original margin is preserved at the right side, where a space, 2.2 cm wide, is left blank. The lower part of the papyrus, below the last lines, is empty to an extent of 6.5 cm.

On the verso :

- ١ —]
 ٢ هي قمح اردب ^{١٤}
 ٣ الى [فلان بن فلان
 ٤ بسم الله [ه الرحمن الرحيم
 ٥ ادفع الى ع-]
 ٦ بن عبد الله]
 ٧ رد [...] كـ-
 ٨ من القمح ا [ردب] ^{١٤}]
 ٩ ان شا ا [لله وكتب فلان
 ١٠ في]
 ١١ ا [ردب] ^{١٤}

1. ...[
2. This being wheat, 15 artabas.
3. To [So and So, son of So and So.
4. In the name of Go[d, the Compassionate, the Merciful.
5. Hand over to 'A [
6. b. 'Abdallah [
7. ...[]...
8. of wheat [15] a[rtabas
9. if G[od] wills. [Written by So and So
10. in [
11. 15 a[rtabas

4. Bâ is dotted in the original. — 7. Vestiges of three illegible letters are still visible after Dâl. — 8. A portion of the horizontal stroke of ε and Bâ remains.

342

(Pl. XXI)

Order for vinegar.

Inv. n° 117. II/IIIrd Century of the Hiġra (VIII/IXth Century A.D.).

Light-brown, fine papyrus. 15×6.9 cm. The order is written on the recto in black ink at right-angles to the horizontal fibres. Diacritical points are lacking. The handwriting shows that the papyrus is of about the end the second century of the Hiġra or the beginning of the third. The leaf was originally folded parallel to the lines several times and bound with a thin strip of papyrus, a portion of which is still preserved. The clay-seal which was attached is lost. The verso is blank.

Place of discovery unknown.

The upper right edge of the papyrus and a portion of the margin at the right have disappeared. There is a blank space, 5.5 cm. wide, between lines 7 and 8.

١ [بسم الله الرحمن الرحيم]

٢ الى صاحب السوق

٣ فادفع الى ريان

٤ واصحابه ٥ من الخل

٥ قسط [α] واحد ونصف

٦ ان شا الله وكتب يوم

٧ ε امشير xy

٨ من الخل قسط α

1. [In the name of God, the Compassionate, the Merciful].

2. To the market inspector.

3. Hand over to Rayyân
4. and his 6 mates xestes [1] $\frac{1}{2}$
5. of vinegar, one and a half,
6. if God wills. Written on Thurs-
7. day, Amsîr 23rd.
8. Of vinegar: xestes 1 $\frac{1}{2}$.

2. As to the صاحب السوق "inspecteur du marché" see R. Dozy, *Supplément aux dictionnaires Arabes*, II, p. 819.

3. Besides ريان, which name occurs very frequently, the dotting رَبَّان, زَبَّان, زَبَّان or زَيَّان would also be possible according to AD-DAHABÎ, *Muštabih*, p. 232f. Possibly the Rayyân, who occurs in the address of PERF n° 663^v (ريان وأصحابه) as the addressee, may be the same person as is mentioned here.

4. It is striking that the number of the mates of Rayyân is given in the Greek figure instead of the Arabic numeral.

Egyptian vinegar (خل الخمر) is recorded by AS-SUYÛTÎ, *Husn al-Muḥâḍara*, II, p. 231, along with other specialities of the country: AL-MUQADDASÎ, *BGA*, III, p. 203^{9,14} considers this product as of first-rate quality. خل حاذق is mentioned in PERF n° 760₅.

5. On the قسط (xestes), which was about equal to the English quart (precisely 1.377 litres) cf. A. GROHMANN, *Texte zur Wirtschaftsgeschichte Ägyptens in arabischer Zeit*, *Archiv Orientalní* VII (1935), p. 443 and J. B. NIES, *Kufic Glass Weighs and Bottle Stamps*, The American Numismatic and Archeological Society of New York City, Proceedings and papers forty-fourth annual meeting, 1902, p. 53. G. C. MILES, *Early Arabic glass Weights and Stamps*, n° 26 (p. 82), 75 (p. 112), 126 (p. 143f.), 184-85 (p. 153); *Supplement* [Numismatic Notes and Monographs n° 120 New York 1951] n° 10 (p. 11), 27 (p. 26). The divisions of this measure of capacity were the half-*qist*, the third-*qist*, the quarter-*qist* (0.344 litres or a little over half a pint English measure), the half quarter-*qist* and the half-quarter of the great *qist* (cf. P. CASANOVA, *Catalogue des pièces de verres des époques byzantine et arabe de la collection Fouquet*,

MMAF VI, 1893, pp. 363 f.; ST. LANE-POOLE, *Catalogue of Arabic glass Weights*, pp. XXII f., 107-109). The difference between the *qist* and the great *qist* is unfortunately as unknown as the capacity of the *qist Laitî*, mentioned in PERF n° 7557.

Cf. G. C. MILES, *op. cit.*, n° 3 (p. 70), 6 (p. 72), 9 (p. 74), 10 (p. 74), 19 (p. 77), 20 (p. 77 f.), 21 (p. 78), 42 (p. 90), 104 (p. 130), 186 (p. 153), *Supplement* n° 7 (p. 7 f.), 11 (p. 11), 14 (p. 13), 20-22 (p. 21), 28 (p. 27) and Museum of Islamic Art, Cairo, M 4, 6, 9, 11, 14, 15, 16, 30 [$\frac{1}{4}$ *qist*]; n° 9 (p. 74), 18 (p. 77), 51 (p. 95), 72 (p. 110), 103 (p. 129) [$\frac{1}{2}$ *qist*]; n° 57 (p. 99) [$\frac{1}{3}$ *qist*]; n° 176-78 (p. 152) and Museum of Islamic Art, Cairo, M 22, 27 [$\frac{1}{8}$ *qist*].

7. As to the Coptic month of Amsîr cf. vol. IV, n° 235 (p. 86).

343

(Pl. XIX)

Order for honey.

Inv. n° 73^v. IIInd/IIIrd Century of the Hîgra (VIII/IXth Century A.D.).

Light-yellowish-brown, tolerably fine papyrus. 8.5 × 10.2 cm. On the recto eight lines of a private letter are written in black ink without diacritical points at right-angles to the horizontal fibres. The back bears four lines of an order for the supply of honey, written in black ink parallel to the vertical fibres; diacritical points are lacking. From the character of the hands both texts may be ascribed to the end of the second or the beginning of the 3rd Century of the Hîgra.

Place of discovery unknown.

The endings of the lines of the private letter on the recto are cut off and the conclusion of the order is lost. There is a broad margin upon the right side on the recto, and on either side of the column as well as on top above the Basmala on the back.

On the verso :

١ بسم الله الرحمن الرحيم

٢ اخرج مما في ايديك من العسل

٣ لعمل فقاع لابي ذكر ابقاه الله

٤ ق——[سط واحد . . .]

٥ [ان شا الله]

1. In the name of God, the Compassionate, the Merciful.
2. Hand over of that which is in your hands of honey
3. for the making of honey-sherbet on behalf of Abû Dakar — may God preserve him —
4. [one] x[estes ...,]
5. [if God wills].

3. فقاع is, according to A. v. KREMER, *Culturgeschichte des Orients unter den Chalifen*, II, p. 205 a kind of sherbet made with honey. It is certainly the same as the شراب العسل quoted by AS-SUYÛTÎ, *op. cit.*, II, p. 231_s and mentioned, too, in the edict of the Caliph 'Umar II, respecting drinks as a permissible beverage (cf. A. v. KREMER, *Culturgeschichtliche Streifzüge auf dem Gebiete des Islams*, Leipzig, 1873, p. 68: (وان في الاشربة التي احل الله من العسل : 68). In APRL XV n° 74₉ (p. 186) a بلوته صاحب الفقاع is mentioned, whose calling apparently corresponds to that of the فقاعى "sherbetvendor" in A. v. KREMER, *Culturgeschichte des Orients*, II, p. 186.

344

Order for meat.

Inv. n° 183. 9th Phamenot, 207 A. H. (5th March, 823 A. D.).

Yellowish - brown, fine papyrus. 14.8 × 9.5 cm. The order is written on the recto in black ink parallel to the horizontal fibres. Verso blank.

Place of discovery unknown.

4. The face of the papyrus is so badly damaged that only Qaf or Fâ and a portion of a horizontal stroke are preserved, after which vestiges of 6-7 letters are recognizable.

The beginning of the order, containing the Basmala, is gone, and the blank margin upon the right side, which is 2 cm. wide, is perforated. Between lines 5 and 6 a large piece of the papyrus (6.7 cm) has been left blank.

١ [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

٢ [ادفع] الى اشيم بن المحب في نفقته

٣ [الشهرين من اللحم رطل ٢٤٠]

٤ ان شا الله وكتب في فتموت ٩

٥ سنة سبع ومائتي

٦ رطل ٢٤٠

1. [In the name of God, the Compassionate, the Merciful].
2. [Deliver] to 'Ašyam b. al-Muḥabb for his maintenance
3. during two [mon]ths 240 pounds of meat,
4. if God wills. Written in Phamenot 9th
5. of the year two hundred and seven.
6. Pounds 240.

2. The consignee recurs in the following number (345₂). On the patronym المحب cf. YÂQÛT, *Mu'ğam*, II, p. 625₂, Besides the vocalisation المحب, المحب would also be possible; cf. above p. 105.

4. For the Coptic month of Phamenot cf. A. GROHMANN, *Arabische Papyri aus den staatlichen Museen zu Berlin* I (Islam XX), p. 51.

5. As to مائتي cf vol. I, p. 116.

2. Only the bend of final 'Ain and the foot of the Alif is preserved of ادفع. —
3. The lower portion of the article, medial Šîn and the right half of Hâ have been destroyed by peeling.

345

Order for supply.

Inv. n° 202^r. First Phamenot, 207 A.H. (25th February, 823 A.D.).

For description see vol. IV, n° 253 p. 140.

- ١ بسم الله الرحمن الرحيم
 ٢ ادفع الى اشيم بن المحـ[ب] ويعقـ[وب]
 ٣ []
 ٤ وكتب في فموت α سنة سبع وماتين

1. In the name of God, the Compassionate, the Merciful.
 2. Deliver to Ašyam b. al-Muḥa[bb and Ya^cq[ûb]
 3. [*destroyed*]
 4. Written on Phamenot 1st of the year two hundred and seven.
2. The patronym of the consignee is supplemented from n° 344₂ (p. 156).

346

Order for the supply of cheese.

Inv. n° 165^v. 24th Epiphi, 2. . (first half of the IXth Century A.D.).

Light-brown, fine papyrus. 12.5 × 10.8 cm. On the recto seven incomplete lines from a private letter are written in black ink at right-angles to the horizontal fibres; diacritical points are but sparingly added. The back bears an order for cheese in five lines, written in black ink parallel to the vertical fibres; diacritical points are lacking. The papyrus was folded parallel to the lines, the widths of the successive folds being from bottom to top: 0.3 + 0.7 + 0.7 + 0.8 + 0.9 + 1.1 + 1.1 + 1.2 + 1.2 + 1.2 + 0.5 + 2.1 cm.

3. This line has been completely destroyed by peeling.

After the document had been folded it was bound with a thin strip of papyrus, over the knot of which a lump of clay was attached and impressed with a seal. This seal is reetangular in form and bears an inscription in semi-Cufic characters which unfortunately is illegible.

Place of discovery unknown.

About half of the right side of the letter on the recto is missing. The upper left edge of the papyrus is broken, and in line 4 the writing is somewhat mutilated, so that the decad and unit of the date are completely lost.

There is a blank space between lines 4 and 5.

PERF n° 697, APW n° 62 and P. Berol 11964 are similar texts.

On the verso :

- ١ بسم الله الرحمن الرحيم
 ٢ ادفع في نزل رسولى محمد بن [حسن]
 ٣ ومن معه من الجبن رطل ٥ ان شا الله
 ٤ وكتبنى ابيفه [س] سنة []
 ٥ الجبن رطل ٥

1. In the name of God, the Compassionate, the Merciful.
2. Deliver for the food of my messenger Muḥammad b. al-Ḥa[san]
3. and his mates six pounds of cheese, if God wills.
4. Written in the 2[4]th Epiphi of the year two hundred [and] 2[].
5. Cheese: 6 pounds.

3. For cheese production in Egypt see vol. III, p. 210. As to the different kinds of the *ratl* cf. vol. II, p. 172 f.

4. For the month of Epiphi cf. vol. II, p. 110 f., on the ligature كتبنى vol. II, p. 71.

347

(Pl. XXI)

Order for the supply of cheese.

Inv. n° 642^r. IIIrd or IVth Century of the Hġra (IXth or Xth Century A. D.).

Light-brown, fine paper. 5.3×9.5 cm. The order is written in four lines on the recto in a cursive flowing hand (A), pointing to the third or fourth Century of the Hġra, on a piece of paper, bearing on the recto the beginning of a line (hand B) in tall, elegant *Dīwānī*-characters and on the verso a part of the address written by a third clerk (C), named فضالة بن سليمان, in sloping but clear characters. All the texts are in black ink. The paper was folded in the middle and parallel to the lines from bottom to top, the widths of the successive folds being: 0.4 + 0.9 + 1 + 1.1 + 1.2 + 1 cm.

Place of discovery al-Uṣmūnain.

The paper, which was cut off with scissors from a larger sheet, is worm-eaten in several places but the text is complete and well preserved.

On the recto :

- ١ بسم الله الرحمن الرحيم
- ٢ ادفع الى غلام الدار ستة ارطال جبن منها
- ٣ رطلين جزائري وكتب يوم
- ٤ الاربعاء لاربع عشرة ليلة خلت من شوال

1. In the name of God, the Compassionate, the Merciful.
2. Hand over to the house-boy six pounds of cheese,
3. two pounds of it being Algerian (cheese). Written on Wednes-
4. day, a fortnight of Šawwāl having passed.
4. As to this fashion of dating cf. vol. II, p. 192.

348

(Pl. XXI)

Order for the supply of grapes.

Inv. n° 616. IIIrd or IVth Century of the Hiġra (IXth or Xth Century A. D.).

Dingy-white, strong paper. 6.2×8.7 cm. The order is written in black ink on the recto, the only word dotted being *بسم* in line 1. The current, regular hand indicates the IIIrd or IVth Century of the Hiġra. Verso blank. The paper was folded three times parallel to the lines from bottom to top, the widths of the successive folds being $2+2.2+2.2$ cm.

Place of discovery unknown.

Complete and very well preserved.

١ بسم الله الرحمن الرحيم
 ٢ يدفع الوكيل اعزّه الله الى سرور
 ٣ الراحل خمسة ارطال ليثى عنب وكتب
 ٤ سلامة بن الحسن بخطه حسبنا الله وحده

1. In the name of God, the Compassionate, the Merciful.
2. The agent—may God exalt him—may hand over to Surûr,
3. the caravan-leader, five pounds *Laitî* of grapes. Salâma
4. b. al-Ḥasan has written (it) in his (own) handwriting. Our sufficiency is God alone.

3. As to the *ratl Laitî* cf. vol. II, p. 172f.; for vine-cultivation *ibid.* p. 254.

4. For the formula joined to the writer's name cf. vol. III, n° 199, (p. 183).

349

(Pl. XXII).

Order for the supply of garments and scissors.

Inv. n° 977. IVth Century of the Hiġra (Xth Century A.D.).

Dingy-white, good paper. 5×10 cm. The text is written on the recto in black ink, the only words dotted being *والبدنه* and *الرق*. The verso is blank. The paper was first folded in the middle parallel to the lines and then at right-angles to the lines, the widths of the successive folds being from right to left: 1.6+1.7+1.5+1.5+1.8+0.9+1 cm.

Place of discovery unknown.

The papyrus was acquired at Luxor in 1906 by the Director of the Egyptian National Library.

١ بسم الله الرحمن الرحيم اخرج معك المئبر

٢ والبدنة والسراويل والمقص

٣ وخذ وقعة ابو الفرج بالورق

1. In the name of God, the Compassionate, the Merciful. Bring with you the needle-case

2. and the tunic and the trousers and the scissors,

3. and take over the money-order of Abu'l-Faraġ with the silver-currency.

2. For *بدنة*, a short, sleeveless tunic made of linen or silk, see R. Dozy, *Supplément*, I, p. 58, *Dictionnaire détaillé des noms de vêtements chez les Arabes* (Amsterdam, 1845), p. 57; and H. F. Lutz, *A Note regarding the Garment called بدن and its Etymology*, JAOS XLII (1922), pp. 207ff. A specially luxurious form of this garment,

2. Ms. *والبدن*. — 3. Ms. *الرق*.

entirely of gold and silk and embroidered, was worn by the Fâtimid Caliph at certain festivities, as e. g. the opening of the Halîğ Mişr. This garment, being all one piece without any seam, was made in Tinnîs according to AL-MAQRÎZÎ, *Hitat*, I, p. 177^{7ff}.

Trousers (سراويل) are frequently mentioned in Arabic papyri; cf. PERF n° 767⁶¹), PER Inv. Ar. Pap. 6009₈; P. Lond. B.M. Or. 6234(I)₁₅; P. Cair. B.É. Inv. n° 83₇, 552 verso B₂₀, recto A₁₁; APW n° 67₁₃, 68₃²) and PSR 394₁₄, where cotton-trousers (سراويل قطن) are referred to.

3. رقعة is here—as in AT-TANŪHÎ, *Kitâb gâmi' t-Tawârîh* ed. D. S. MARGOLIOUTH I (London, 1921), p. 203₁₄—an order for payment to a banker or another person. The word occurs in the same sense in P. Berol. 8050₇ (فمنا أظهر قاسم هذا رقعة او خطا او وثيقة).

350

(Pl. XXI)

Order for payment of rent.

Inv. n° 676. IIIrd Century of the Hîğra (IXth Century A.D.).

Yellowish-brown, tolerably fine papyrus. 11 × 6.9 cm. The order for payment is written on the recto in a coarse, uneducated but fairly clear hand in black ink at right-angles to the horizontal fibres. Verso blank. The papyrus, which has been cut with scissors from a larger piece, was folded parallel to the lines from top to bottom, the widths of the successive folds being: 1.7 + 1.6 + 1.5 + 2.1 + 2.2 + 2 cm.

Place of discovery al-Uşmûnain.

Fairly well preserved though somewhat mutilated along the folds.

١ بسم الله الرحمن الرحيم

٢ ادفع يا على الى قسم

٣ [د] رهمين β

1) Cf. Arch. Or. XVIII (1950), p. 117ff.

2) Ibid. XIV (1943), p. 186f., 189.

2. The curve of final 'Ain is destroyed.

٤ وكتب ابو الجربز

٥ بخطه

٦ وهو عن كرا

٧ توت

٨ وادفع اليه عن كرا بابه

٩ درهم واحد

1. In the name of God, the Compassionate, the Merciful.

2. O 'Alî pay to Qâsim

3. two dirhams 2.

4. And Abu'l-Gurbuz has written (it)

5. in his (own) handwriting.

6. And this is (on account) of the rent

7. of Thot.

8. And pay to him (on account) of the rent of Bâbe

9. One dirham.

4. For the name الجربز, which recurs in n° 291₆₅ (p. 24), see p. 31.

7. As to the Coptic month of Tôt (Thot) cf. vol. III, n° 181₂.

351

(Pl. XXII)

Order for payment of maintenance for a prisoner.

Inv. n° 666^v. Ramadân, 262 A.H. (29th May to 28 June, 876 A.D.).

Light-brown, fine papyrus. 15.2×12.3 cm. On the recto 7 lines from a private letter are written in a thick cursive hand in black ink

at right-angles to the horizontal fibres; the back bears an order for payment in 10 lines, written in a flowing inelegant hand in black ink parallel to the vertical fibres. At a distance of 6.3 cm from the upper margin a collesis, 1.3 cm wide, is visible.

Place of discovery al-Ušmûnain.

The papyrus is mutilated along the left margin, the upper left edge being torn off and worm-eaten in several places. There is a blank margin, 2 cm wide, on the right side, and a blank space, 2.8 cm wide, below the last line.

On the verso :

- ١ بسم الله [الرحمن الرحيم] م
- ٢ اكرمكم الله وابقاكم ادف[عا]
- ٣ الى جعفر بن يوسف العطار الاسير
- ٤ دينر واحد وسدس وسدس ثمن
- ٥ في رزقه لحفظ [] . []
- ٦ وكتب في شهر رمضان من سنة اثنين وستين ومائة [ى]
- ٧ افعل ذلك وادفعا اوراق هذا الامر اليه وجلا
- ٨ ذلك واكتب به ان شا الله
- ٩ افعل ذلك ان شا الله
- ١٠ الحمد لله رب العالمين كثيرا وصلى الله على محمد النبي

1. The bend of final Mîm is still preserved. — 2. The foot of Alif has survived in ادفعا. — 5. This line is much mutilated by the peeling of the upper layer of the papyrus. The ±8 letters following لحفظ, which itself is not quite certain, are no longer clearly recognizable. The first might be Sîn (or Šîn); but whether perhaps شهرين or شهر من should be read is very uncertain.

1. In the name of God, t[he Compassionate, the Merci]ful.
2. May God honour both of you and keep you alive. Hand over
3. to Ġa'far b. Yûsuf, the druggist, the prisoner,
4. one dînâr and a sixth and a sixth of an eighth
5. for his maintenance, for care [?]
6. Written in the month of Ramaḍân of the year [two] hundred and sixty two.
7. Perform this, and hand over to him the papers of this order, and be quick
8. with them, and give written orders for it, if God wills.
9. Perform this, if God wills.
10. Praise be often to God, the Lord of all created beings. And may the blessing of God be upon Muḥammad, the Prophet.

10. For these formulae cf. vol. II, pp. 56, 57, III, p. 166.

352

Order for payment of alimentation.

Inv. n° 305^v. IIIrd Century of the Hiġra (IXth Century A.D.).

Light-brown, fine papyrus. 20.2×10.4 cm. On the recto a receipt consisting of five lines is written in black ink at right-angles to the horizontal fibres, while the back is covered with an order for payment of alimentation written in 5 lines in black ink parallel to the vertical fibres. Both texts point to the third Century of the Hiġra. Diacritical points are wanting. The papyrus was folded parallel to the lines, the widths of the successive folds being from bottom to top: $1.4 + 1.7 + 1.8 + 2 + 2.2 + 2.5 + 2.6 + 2.3 + 2.9 + 1$ cm.

Place of discovery unknown.

The papyrus is much worm-eaten, but the writing on the verso has suffered little damage. The receipt is much damaged and the writing faded out in many places. The lower half of the papyrus is left blank on the recto.

On the verso :

١ بسم الله الرحمن الرحيم

٢ يا ابا [س]ماعيل اعزك الله اذفع

٣ الى الب[ي]اع اربعة دنانير

٤ [م]عسولة للنفقة ان شا

٥ [ا] لله وكتب يوم الثلاثاء

1. In the name of God, the Compassionate, the Merciful.
2. O Abû I[s]ma'il — may God exalt you — pay
3. to the mer[ch]ant four dînârs,
4. correctly [cou]nted out, for maintenance, if [G]od
5. wills. Written on Tuesday.
4. As to دنانير معسولة see vol. I, pp. 173, 181.

353

(Pl. XXII)

Order for payment of a month's salary.

Inv. n° 643^v. Safar, 303 A. H. (16th August to 14th September, 915 A. D.).

Dingy-white, fine paper. 5.6 × 10.1 cm. On the recto four lines of a private letter are written in black ink in a flowing, not inelegant hand without diacritical points. The back bears an order for payment, written by a skilled writer in very cursive, flowing characters in black ink. Diacritical points are lacking. The paper was folded in the middle parallel to the lines and then at right-angles to the lines, widths of the successive folds being from right to left: 1.2 + 1.6 + 1.5 + 1.4 + 1.3 + 1.1 + 1.2 + 1.3 cm. On the right margin a collesis, 0.3 cm wide, is visible from the adjoining leaf.

2. Sîn in اسمعيل is destroyed, but the slanting dash with which it was provided, still remains. — 3. Ms. الب[ا]ع (the 'Ain being ligatured with the final Alif).

Place of discovery al-Uṣmûnain.

The paper was torn off from a sheet bearing on recto a private letter. The text of the order is complete and very well preserved.

On the verso:

١ بسم الله الرحمن الرحيم دينار واحد

٢ ادفع يا عيسى اعزك الله الى مطروح جرایة

٣ شهر [١] صفر سنة ثلث وثلاثمائة

1. In the name of God, the Compassionate, the Merciful. One dînâr.
2. Pay, O 'Īsâ—may God exalt you—to Maṭrûḥ the salary
3. of the month of Ṣafar of the year three hundred and three.

354

*(Pl. XXIII)

Order for payment.

Inv. n° 614^v. IIIrd/IVth Century of the Hġra (IX/Xth Century A.D.).

Light-brown, fine paper. 17.4×7.6 cm. On the recto 16 lines of an account of seed products are written in black ink, most of this text being cancelled by lines drawn through it. The reverse bears an order for payment in three lines written in a fine, current hand pointing to the third or fourth Century of the Hġra. The paper was folded in the middle and then parallel to the lines, the widths of the successive folds being from bottom to top: 0.3+1+1+1+1.1+1.2+1.8+0.3 cm.

Place of discovery unknown.

The text of the order is complete and very well preserved, though the paper is worm-eaten in several places. The two lower edges are torn off. The paper is so fine that the ink has gone through in some parts.

3. After شهر the scribe had erroneously added an Alif which consequently was blurred for deletion. The reading of the date, which is written in ligatured characters, is far from certain.

On the verso:

١ بسم الله الرحمن الرحيم
 ٢ اطلق يا سيدى اطل الله بقالك لابي القسم جزئه دينار واحد جواز
 الى ان يسترجعه
 ٣ من اهل الضياع ان شا الله والحمد لله ابدا

1. In the name of God, the Compassionate, the Merciful.
2. Grant, O my lord—may God prolong your life—to Abu'l-Qâsim as his portion one current dînâr, until he can get it back
3. from the people of the estate, if God wills. And praise be to God evermore.

2. The expression دينار واحد جواز also occurs in PERF n° 1040₂ (دينار واحد جواز) and P. Berol. 7583₂ (دينارين جواز); cf. جائز "qui peut passer bon pour circuler" in STICKEL-V. TIESENHAUSEN, *Die Wertbezeichnungen auf muhammedanischen Münzen*, ZDMG XXXIII (1879), pp. 356, 359, 364, 385, L.L. SAWASZKIEWIZ, *Le genie de l'Orient, commenté par ses monuments monétaires* (Bruxelles, 1846), p. 86, H. SAUVAIRE, *Matériaux pour servir à l'histoire de la numismatique et la métrologie Musulmans*, JA VII série, tom. XIV (1879), p. 533f.

3. For this formula (*Hamdala*) cf. above n° 315₆ (p. 98).

355

(Pl. XXIII)

Order for payment of the price of goats delivered.

Inv n° 115^v. Tybi 6 th, 249 A. H. (1st January, 865 A. D.).

Light-brown, tolerably fine papyrus. 12 × 8.3 cm. On the recto seven incomplete lines from a private letter are written in black ink without diacritical points at right-angles to the horizontal fibres. The verso bears an order for payment written in 9 lines in black ink parallel to the vertical fibres. Diacritical points are but sparingly added. Sin is provided with three dots placed side by side (lines 1, 3). The document was folded parallel to the lines, the widths of the successive folds being from bottom to top: 0.3 + 1.1 + 1.1½ + 1.3 + 1.4 + 1.6 + 1.4 + 1.8 + 1.5 cm.

Place of discovery unknown.

The papyrus has lost at the end of the lines at least 4 to 6 letters.
There is a blank space, 1.7 cm wide, between lines 8 and 9.

On the verso :

١ بسم الله الرحمن الرحيم []

٢ ادفع في سعر ما []

٣ المعزا عند مسك []

٤ الى سيوط ومن مع []

٥ من الخير ٢ و []

٦ ابى محمد الطائى عند الا [... فى]

٧ الفسطاط α ان شا [الله]

٨ وكتب فى طيفه ς سنة ٦ [$\sigma\mu$]

٩ [] γ

1. In the name of God, the Compassionate, [the Merciful].
2. Pay on the basis of the current price of []
3. the goats (which are) in Misk's care []
4. to Siyût, and of [his] goa[ts]
5. of the best 2, and t[o]
6. Abû Muḥammad aṭ-Ṭâ'î (who is) with al-A[...in]
7. al-Fuṣṭâṭ 1, if God wills.
8. Written on Tybi 6th of the year [24]9.
9. 3

6. عذ is dotted in the Ms. — 8. As to the ligature فى كنب cf. vol. II, p. 71.

Nothing but the oblique stroke of the foot of μ is still visible.

4. As to the town of Asyût cf. J. MASPERO and G. WIET, *Matériaux pour servir à la géographie de l'Égypte*, p. 16f. The town is also mentioned in PSR n° 413 (on the margin) and in P. Cair. B. É. Inv. n° 502, (dotted), the كورة سيوط in P. Oxon. Blod. Ms. Copt. e 35 line 1.

6. The nisba الطائي refers to the tribe of Tayy; cf. AS-SUYÛTÎ, *Lubb al-Lubâb*, p. 167; AS-SAM'ÂNÎ, *Kitâb al-Ansâb*, fol. 364^v-365^v.

8. As to the Coptic month of Tybi cf. APEL II, p. 115, III, p. 151, 174, 183, APW II (Arch. Or. XI, 1940) p. 248.

356

Order for cash transference.

Inv. n° 619^r. IIIrd Century of the Hîgra (IXth Century A.D.).

Light-brown, tolerably fine papyrus. 17×8.5 cm. On the recto a line, mentioning a Ḥasan b. 'Alî, the druggist, is written in black ink at right-angles to the horizontal fibres (hand A). Close to this line the text printed below is written in a coarse hand, using a bad pen, parallel to the horizontal fibres. The back bears the left half of the address⁽¹⁾, apparently belonging to the text on recto (hand A), followed by a short note respecting the payment of 2 dînârs (hand B), written in black ink at right-angles to the vertical fibres. All the texts may be ascribed to the third Century A. H. The papyrus was folded parallel to the lines of the *textus prior* on the recto (at right-angles to the lines of the letter) the widths of the successive folds being from right to left: 1.6+1.7+1.1+1+1.2+1.1+0.8 cm.

Place of discovery al-Aṣmûnain.

With the exception of the left upper edge, which is gone, the letter is complete and well preserved.

On the recto:

١ بسم الله الرحمن الرحيم [الرحيم]
٢ اطال الله بقاءك وادام [م] [ع] [ز] [ك]
٣ وكرامتك واتم نعمته عليك وزاد في

(1) ... [من عمران بن عيسى (2) - الحداد (3) دينار (4) β] Note (1)

2. Only the tail of final Mîm is preserved.

- ٤ احسانه اليك
 ٥ احسب لابي قير بن طورس
 ٦ غنى دينر واحد مثقال
 ٧ ولبقام بن مرقوره دينارين
 ٨ مثقالين لا تجعل بهما عليه
 ٩ ان شا الله
 ١٠ الدعاء مثل الصبر
 ١١ الحمد لله شكر [١] لله

1. In the name of God, the Compassionate, t[he Merciful].
2. May God prolong your life and may He cau[se] your might
3. and honour to continue, and complete His favour towards you and increase
4. His benefits unto you.
5. Charge my account to the credit of Abû Qîr b. Ṭauros
6. with one dînâr *mitqâlî*,
7. and to the credit of Bqâm b. Merqûre with two dînârs
8. *mitqâlî*, do not put them to his debit,
9. if God wills.
10. The salutation is like the perseverance.
11. Praise be to God (and) thanks be to God.

5. As to the name ابو قير cf. vol. III n° 201₁₀ (p. 194). The name طورس is an exact rendering of the Greek name Ταῦρος in F. PREISIGKE, *Namenbuch*, col. 422.

10. As to this formula cf. n° 309₁₀ (p. 82, 84).

11. For this formula see vol. I, p. 150, PER Inv. Chart. Ar. 8307
 الحمد لله شكرا.

8. عليه is doted in the archetype.

357

Order for payment.

Inv. n° 823.

Dingy-white, fine paper. 6.8×9.2 cm.

The order is written in three lines without the Basmala in black ink in a very current hand. Diacritical dots occur occasionally. The clerk used a very bad perhaps split pen, so that he had to draw several letters twice. The verso is blank. The paper was folded parallel to the lines, the widths of the successive folds being from bottom to top: $0.4 + 0.8 + 0.6 + 0.7 + 0.8 + 0.9 + 0.5 + 0.7 + 0.9 + 0.8 + 1.1$ cm.

Place of discovery al-Ušmûnain.

Complete and very well preserved.

ادفع الى مرسلها نصف

دينر واحسب به الى قبلك

وكتبت بخطي جواز

1. Hand over to its (the note's) sender half
2. a dînâr and put it to my credit and your debit
3. And I have written (it) with my (own) hand writing. Current $\frac{1}{2}$

358

(Pl. XXIV)

Order for payment.

Inv. n° 579^v. IIIrd/IVth Century of the Hîgra (IX/Xth Century A. D.).

Dingy-white, tolerably fine paper. 8.3×16 cm. On the recto 7 lines of an account, probably relating to taxes, are written in black ink in

2. ^{مرسل هذه الرقعة} ^{مرسلها} and ^{ادفع} ^{نصف} are thus dotted in the original.

3. Ms. ^{جواز}.

a fine neat somewhat cursive hand. The reverse is inscribed by the hand of a skilled writer, with an order for payment in 4 lines in black ink pointing to the end of the third or the fourth Century of the Hiġra. Both texts are entirely destitute of diacritical points. The paper was folded parallel to the lines from bottom to top, the widths of the successive folds being : 0.9 + 1.3 + 1.5 + 1.5 + 1.5 + 0.8 cm.

Place of discovery al-Ušmûnain.

The paper is torn off at the right side, at the top and bottom and is in some places worm-eaten. Nevertheless, the text on the reverse is nearly complete.

The account on the recto is mutilated, the top and bottom being torn off. It is further not clear how much is lost from the endings of the lines. The right-hand margin on the recto is unusually broad (4.3 cm). A similar text has been published in vol. II, n° 113, p. 147.

On the verso :

- | | |
|--|---|
| بسم الله الرحمن الرحيم | ١ |
| يا ابا زكريا اطل الله بقاءك وجعلني فداك ادفع الى موصل | ٢ |
| هذه الرقعة [ة] اليك ثمن دينار ١١ واحسب به على ان شا الله | ٣ |
| وحسبي الله وكفى | ٤ |

1. In the name of God, the Compassionate, the Merciful.
2. O Abu Zakariyyâ—may God prolong your life and may He make me your ransom—hand over to the bearer of
3. this not[e] to you an eighth of a dînâr 1/8 and charge my account thereby, please God.
4. My sufficiency is God, and He suffices.
4. For this formula see above p. 43.

359

(Pl. XXIV)

Order for payment.

Inv. n° 88. IIIrd Century of the Hiġra (IXth Century A.D.).

Brown, tolerably fine papyrus. 11×12.6 cm. On the recto six incomplete lines of a private letter are written in black ink at right-angles to the horizontal fibres. Diacritical points only occur in lines 1 and 3. The verso is blank. The leaf was folded parallel to the lines, the widths of the successive folds being from bottom to top: $0.8 + 1.9 + 1.6 + 1.5 + 1.4 + 1.6 + 1.9$ cm.

Place of discovery unknown.

The papyrus is in good condition, though there is some mutilation along the folds, and the surface has been damaged by peeling below the last line (6). The address was doubtless written on a portion of the papyrus which is now lost.

- ١ بسم الله الرحمن الرحيم
- ٢ مد الله في عمرك واطال بقاءك
- ٣ ادفع الى صاحب الخردل
- ٤ اربع الدراهم هذا واخذ منك
- ٥ امسى ثلث عشرة درهما
- ٦ مد الله في عمرك واطال بقاءك

1. In the name of God, the Compassionate, the Merciful.
2. May God lengthen your life and prolong your sojourn (on earth).
3. Hand over to the charlock-dealer

1. بسم is dotted in the original. — 3. The dots below the final Yâ in الى are in the archetype.

4. these four dirhams, and yesterday he
5. took over from you thirteen dirhams.
6. May God lengthen your life and prolong your sojourn (on earth).
2. For this formula cf. n° 318 (p. 103).
3. As to *نردل* cf. vol. IV n° 230₆ (p. 63).
5. *أمسى* is apparently vernacular spelling for *أمس*

The consignee seems to be in business-connection with the consigner on the one hand and with the charlock-dealer on the other. The four dirhams, no doubt dispatched together with the order and probably included therein, should serve to settle the clearing between the last two persons.

360

Fragment of an order for payment.

Inv. n° 324^r. IIIrd/IVth Century of the Hīra (IX/Xth Century A. D.).

Light-brown, fine paper. 6.6×6.7 cm. On the recto five lines of an order for payment are written in black ink in a fine, flowing hand without diacritical points. On the verso are four lines of a private account in black ink, written by the hand of a practised writer. Both texts were apparently drafted at about the same time, i. e. the end of the third or in the course of the fourth Century of the Hīra. The paper was formerly folded parallel to the lines from top to bottom, the widths of the successive folds being: $0.8 + 0.9 + 1.1 + 1.3 + 1.2 + 1.3$ cm.

Place of discovery unknown.

Traces of letters below line four show that both texts are incomplete, although it is not possible to say how much is lost. From a comparison with similar texts we may presume that a conventional formula, perhaps preceded by the date, is missing from the text on the recto.

On the recto :

- ١ بسم الله الرحمن الرحيم
 ٢ يا ابا زكريا اطال (الله) بقاءك وجعلني فداك
 ٣ اطلق لسيدى ابي الحسن بن سلام ادام الله عزه
 ٤ ستة وعشرين دينرا وثلاثي دینر مثاقيل معسولة ٥٥
 ٥ . . .

1. In the name of God, the Compassionate, the Merciful.
2. O Abû Zakariyyâ – may (God) prolong your life and may He make me your ransom –
3. grant to my lord Abu'l-Ḥasan b. Salâm – may God cause his might to continue –
4. twenty-six dînârs and two thirds of a dînâr *mitqâlî*, correctly counted out, $26\frac{2}{3}$
5. [....] . . []
4. For the meaning of أطلق see E. W. LANE, *An Arabic English Lexicon*, I, p. 1872 أطلق له مالا “He gave him property”.
4. As to the signification or معسولة cf. vol. I, pp. 173, 181.

361

(Pl. XXIII)

Inv. n° 300^r. IIIrd Century of the Hīġra (IXth Century A.D.).

Light-brown, tolerably fine papyrus. 10.9 × 4.4 cm. On the recto an order for payment is written in eight lines at right-angles to the horizontal fibres. The verso bears another order by the same coarse

2. Apparently the scribe has omitted الله after اطال by inadvertence ; or perhaps the flourish in which the final Lam of اطال ends, should replace الله. Rapidity of writing could explain this slackness.

hand in four lines at right-angles to the vertical fibres in the reverse direction from the order on the recto. Both texts are in black ink and show a very poor penmanship; diacritical points are lacking, but Sîn is provided with a slanting dash. The leaf was folded parallel to the lines on the recto, the widths of the successive folds being from bottom to top: 1+0·7+0·6+0·8+0·8+0·9+1+1+1+0·6+0·8 cm.

Place of discovery unknown, but probably al-Ušmûnain.

With the exception of the last line on the verso the papyrus is in good condition.

On the recto:

١ بسم الله الرحمن الرحيم

٢ ادفع الى بديح

٣ لاحمد الغلام

٤ الذى وجهنا به

٥ مع الحمار الى

٦ البدرمون

٧ فى يوم

٨ الجمعة

1. In the name of God, the Compassionate, the Merciful.
2. Hand over to Budaih
3. on behalf of Ahmad, the groom,
4. whom we have sent
5. with the ass to
6. al-Badramûn $\frac{1}{3}$
7. on Fri- 19th.
8. day

2. As to the name بديح (Bdäh) cf. J.J. HESS, *Beduinennamen aus Zentralarabien*, Sb. Akad. Heidelberg, 1912, Abh. 19, p. 11.

6. For the village of al-Badramûn see vol. IV, p. 219. To the references quoted there may now be added PER Inv. Ar. Pap. 2662₃, 6023₄.

ADDENDUM

Pag. 97, line 4: A الحوث بن الليث recurs in P. Cair. B.É. Inv. n° 733₃. Possibly he is the same person as the man mentioned here.

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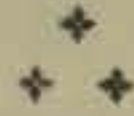
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٢٠٢٢/١٩/١٠/٢٢١



بِعون الله وجميل توفيقه قد تم طبع الجزء الخامس من كتاب
"الأوراق البريدية العربية باللغة الانجليزية" بمطبعة دار الكتب المصرية
في شهر رجب سنة ١٣٧٤ (مارس سنة ١٩٥٥) م

محمود عثمان الرزاز

مراقب المطبعة بدار الكتب المصرية

(مطبعة دار الكتب المصرية ١٣١/١٩٥٠/٣٥٠)

PLATES

تسو الله الرحمن الرحيم
 وصل كتابك يا ساري وسلي وادل الحلق عليه اكمال الله تعالى وادامه عركو بعمال وفعالي من
 صبح الامور والمكاره كلها فداك ووقاك فكان يشهد الله فكفاه سيد الاسرار الله
 الى واثرها عدي وابهيها الى ولي فورا به وفهمه وسكيت الى علم سلافتك وما
 مني الله اعز وادل من عافيتك ادام الله لك ولع فداك بمرحمته وعفوه ما ذكره
 من الاول الذي سرجه الى ما ذكرت من الخراب الذي نزل بنا حينك عمرها الله
 وعي بالكلية انه على ما يشاء قد بربوب الله العظيم الرحمن الرحيم بعد كبر عتق عظيم
 وارثا فنفذت كبريتك عني ويكفوك عني على في اخذت خيرا انكر العسائر عنك فستار
 ووعى وورد بعد ذلك كتابك فزال جميع همي فله الحمد والمنة على حسن سلامته لك ونيابته
 نعمه ليك وذكرك يا ساري ايدك الله امر القوي وشده حاجتك اليه واز اتسلفك
 من عند عفا ودياره او غيرهم منهم اعلم ان عندهم تشيا فوالله العظيم شانه القوي
 سلفانه بعد عظم على مكانيتك لهم تسلمهم مثل هذا المقزار حيث لم يكون عدي انا تشي
 اغيتك به عز سوا الله واثابه مقل عز ذلك وبالله العظيم له راد قرب عفا ودياره
 وخسيز واولاد عتق عن الرحمن واخوه واخرجت لهم الدنيا برب وسالتهم ان يبيعوني لك
 المقزار الذي ذكره لي يا ساري سعي اذ بوالله انك ازار واحد منهم قرا بمر واحد فخلا عما
 سواه وقاموا وبقيت الناس برب ووكلا كحرم مثل هذا وعيت من مكانيتك
 لهم يقول ال از نرد عليكم العوض وقت العله فو ريعرر عليهم النفر ويسلوا از
 نفعوا لينفسهم السعير كيف اشتبهو ويكور لهم مع هذا الحمد في فضا الكاحه
 كما يفعل فكيف تسلم نفوسهم يسلفو تشي وبيا خذوه وقت العله ولقد كبر
 انا في كل سنة اغتزل العله ولا امع احد منهم اذ اسال في قرضه سببا من ذلك
 من انه وقت ادراك العله كبر قد سرب الى الداخله ولم يكون لي في الناحيه من كفيدي
 لك فله ادا بقلب انا اها بلا سح واز عشت واجر الله في الاصل فانا والله اعد
 النفس ولك في هذا البلاد ما علم انه يفوق الكفاه لمشته الله وقد كبر يا ساري ايدك
 الله برب خطاب واما الى الدخلة وخمسه وسبعين رجلا ونترك هناك خمس وعشرين
 سار الى بطنه وخمس نفس واما بيهامه سبعة ايام ثم رجع من هناك على اثره
 الى العرب وقد كبر لك كتاب عاريد يوسف وهو اصل لك من كبريق اسوار

[illegible]

ظ ۳۰۶

[illegible]

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الحمد لله الذي جعلنا من عباده
 نبياً من أنبياءه ورسولاً من رسله
 محمد بن عبد الله بن عبد المطلب
 بن عبد المطلب بن هاشم بن عبد مناف
 بن قصي بن كلاب بن مرة بن كعب
 بن لؤي بن غالب بن فهر بن مالك
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بعد ذلك واما بعد فاعلم يا محمد
 ان هذا من انبياء الله الذين
 ارسلنا في الامم من قبلك
 لعلهم يتقون فاعلم يا محمد
 ان الله قد ارسلناك في الامم
 كلها بالحق واما بعد فاعلم
 يا محمد ان الله قد ارسلناك في
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لذلك احوى ابو عبد الله ما سطر
ما علمه حريصا على الحسنة
وقد احوى الله خير ما احوى
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 له وحده لا شريك له
 له الملك وله الحمد
 وهو على كل شيء قدير
 لا اله الا الله
 له الملك وله الحمد
 وهو على كل شيء قدير
 لا اله الا الله
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الحمد لله الذي هدانا لهذا
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